

SOUTHERN
folklore
QUARTERLY

THE UNIVERSITY OF FLORIDA IN CO-OPERATION WITH
THE SOUTH ATLANTIC MODERN LANGUAGE ASSOCIATION

MARCH, 1956 • VOLUME XX

NUMBER
1

SOUTHERN FOLKLORE QUARTERLY

A publication devoted to the historical and descriptive study of folklore and to the discussion of folk material as a living tradition

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VOL. XX

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Published quarterly by the University of Florida in cooperation with the South Atlantic Modern Language Association. Subscription: \$3.50 per year, \$1.00 per copy. Manuscripts and subscriptions should be addressed to The Editor, SOUTHERN FOLKLORE QUARTERLY, University of Florida, Gainesville, Florida. Items for the bibliography should be submitted to R. S. Boggs, Box 8 (University Branch), Miami, Florida. Books for review should be forwarded to Branford P. Millar, Michigan State University, East Lansing, Michigan.

Indexed in the *International Index to Periodicals*

Claims for missing numbers should be made within thirty days after the month of regular publication. Missing numbers will be supplied only when losses have occurred in transit.

Entered as second-class matter February 18, 1937, at the Postoffice at Gainesville, Florida,
under the Act of March 3, 1879.

Printed in the United States of America by
Convention Press, Jacksonville, Florida.

Southern **Folklore** Quarterly

VOLUME XX

MARCH, 1956

NUMBER 1

FOLKLORE BIBLIOGRAPHY FOR 1955

by

R. S. Boggs

University of Miami, Florida, U.S.A.

UNIVERSITY STUDIES in folklore are progressing in Argentina. The Faculty of philosophy and letters of the University of Buenos Aires now offers a three-year course leading to the degree of *licenciado*. There are courses in the first year on introduction to folklore, anthropology, American prehistory and archeology, human geography; in the second year on Argentine folklore, history, sociology, literature, and American history; in the third year on methods of investigation and seminars in folklore, regional geography, American and Argentine art, and problems in Argentine Spanish. A seminar open to the public with a field trip into the northwestern part of the country was offered in 1955. The director of this work is Augusto Raul Cortazar. The eighth annual Seminars on American culture were offered by the New York state historical association at Cooperstown, New York, U.S.A., June 26 to July 2, and July 3 to July 9, 1955. The theme of the first week was "The American frugal housewife," with a study of domestic economy of the frontier and post-frontier periods and student participation in early crafts. In the second week painting was studied from 1670 to the opening of the West, also folklore of New York pioneers, local historians and local historical societies, first aid to paintings, decoration of country tinware, country houses, their origin and how they were built, and New York basic historical and cultural patterns.

Organizations thrived and multiplied. The Ministry of rural affairs of Bolivia signed an agreement with William C. Townsend to establish a Summer institute of linguistics, affiliated with the University of Oklahoma, U.S.A. Townsend directs the Institute. It will investigate Bolivian Indians, especially in the Amazonian region, their language, dress,

dwellings, tools, arts, dyes, fibers, textiles, medicinal lore, legends, songs, and other folklore. For a fuller report, see the agreement, published in *Boletín indigenista* (Mexico) 1954, XIV, 262-267. The Venezuelan society of folklore was founded in November 1954. Walter Dupouy was elected first president, and Santos Erminy Arismendi secretary (Apartado 4936, Caracas, Venezuela). It hopes to begin publication of a periodical soon, and seeks exchanges. Vicente T. Mendoza and wife represented the Folklore society of Mexico at the National congress of cultural groups and institutions, Oct. 8-10, 1954, at Veracruz, Mexico. One resolution was that this Society should occupy itself with the establishment of groups for folklore investigation and of folklore professorships. Among the papers given at the annual North Carolina folklore society meeting, Dec. 2, 1955, was one on Folklore of the Hiroshima A-bomb, by the editor of *Hiroshima diary* (University of North Carolina press 1955), Warner Wells. The 39th annual meeting of the Texas folklore society was held in Austin, Texas, U.S.A., April 22-23, 1955, with a dinner honoring James Frank Dobie, who gave a paper on "Covered up by a panther." A ballad program accompanied a barbecue supper, and 16 other papers were presented during the meeting.

Some new periodicals appeared. The first volume (289 p.) of a new yearbook appeared in 1955, of particular interest to folklorists: *Jahrbuch für Volkskunde der Heimatvertriebenen; im Auftrage der Kommission für Volkskunde der Heimatvertriebenen, im Verband der Vereine für Volkskunde*, pub by Otto Müller Verlag, in Salzburg, Austria, under the editorship of Alfons Perlick. This volume contains 20 articles, and a bibliography, 1945-1954. The folklore of these German refugees, driven from their homes in the east, is dynamic and newly challenged with problems of adaptation. The Israel folklore society, Yeda-Am, P.O. Box 314, Tel-Aviv, Israel, is now publishing a monthly newsletter. Around January 1955 (but with no date apparent), vol. I, no. 1, of the *Archivos peruanos de folklore* appeared, as the organ of the Sociedad peruana de folklore, at the National university of Cuzco, Peru (Apartado 361), under the leadership of Efraín Morote Best, a vol. of 230 p., with a dozen interesting articles and numerous reviews and news items. The Kentucky (U.S.A.) folklore society, founded in 1912, began publication of its Kentucky folklore record with no. 1 for Jan.-March 1955, 24 p. mimeo. Editor is D. K. Wilgus, Western Kentucky state college, at Bowling Green. On p. 2-4 appear statements about this Society and its new organ. On other pages appear various

other news and notes about the activities of the Society and its members, and three articles. Alton C. Morris, in some 20 years as editor of the Southern folklore quarterly, never let an issue go to press without seeing the page proofs himself. But in the June no. of 1955 the inevitability of "To err is human" became painfully evident. Who is to blame we do not know, doubtless the Devil, but in any case the June no. has too many errors, and A. C. Morris apologizes to all of his readers and contributors. Let's forgive him.

The most enjoyable aspect of folklore is a festival, and folk and erudite "folk" festivals continue to thrive. Let us mention only two. The International folkmusic council at London held its third International festival of folk dance and song and its eighth annual Conference in Oslo, Norway, June 29 to July 5, 1955, at the invitation of Noregs undomslag and Norsk folkemusikkklag. The themes of study for the Conference were Scandinavian folkmusic of today with reference to its old traditions and its revival, the song-dance, and analysis and comparative study of the style and technik of traditional singers, dancers, and instrumentalists, and the adoption or adaptation of traditional style and technik by non-traditional performers. The Acadian bicentennial folk festival was held in Oct. 1955 in St. Martinville, Louisiana, U.S.A., home of the Evangeline oak and tomb. Local festivals also were held in various parishes, communities, and schools.

ABBREVIATIONS

AFCU—Archivos del folklore chileno. Universidad de Chile, Facultad de filosofía y educación, Instituto de investigaciones folklóricas "Ramón A. Laval." Santiago.

AI—América indígena, órgano trimestral del Instituto indigenista interamericano. Mexico, D.F.

AS—American speech. Columbia university press. New York.

ASFM—Anuario de la Sociedad folklórica de México. Mexico, D.F.

BATF—Boletín de la Asociación tucumana de folklore. Tucuman, Argentina.

DLP—Douro-litoral, boletim da Comissão provincial de etnografia e historia. Junta de província do Douro-litoral. Porto, Portugal.

FA—Folklore Americas. University of Miami. Coral Gables, Florida, U.S.A.

FACI—Folklore americano; órgano del Comité interamericano de folklore. Comisión de historia. Instituto panamericano de geografía e historia. Lima.

FL—Folklore, being the transactions of the Folklore society. London.

FPL—Folklore, tribuna del pensamiento peruano. Lima.

IJAL—International journal of American linguistics. Bloomington, Indiana, U.S.A.

JIFC—Journal of the International folkmusic council. London.

JSAP—Journal de la Société des américanistes. Musée de l'homme. Palais de Chaillot. Paris.

MFI—Midwest folklore; pub. by Indiana university. Bloomington, Indiana, U.S.A.

MSMC—Masterkey. Southwest museum. Los Angeles, California, U.S.A.

NMFR—New Mexico folklore record. New Mexico folklore society. Albuquerque, New Mexico, U.S.A.

NRFH—Nueva revista de filología hispánica. Colegio de México. Mexico, D.F.

NYFQ—New York folklore quarterly. Ithaca, New York, U.S.A.

OZV—Österreichische Zeitschrift für Volkskunde. Verein für Volkskunde in Wien.

P—El palacio. Santa Fe, New Mexico, U.S.A.

RDTP—Revista de dialectología y tradiciones populares. Consejo superior de investigaciones científicas. Centro de estudios de etnología peninsular. Madrid.

RSHG—Revue de la Société haïtienne d'histoire, de géographie et de géologie. Port-au-Prince.

SFQ—Southern folklore quarterly. University of Florida. Gainesville, Florida, U.S.A.

TFSB—Tennessee folklore society bulletin. Athens, Tennessee, U.S.A.

TRPC—Tradición, revista peruana de cultura. Cuzco, Peru.

WF—Western folklore, published for the California folklore society by the University of California press. Berkeley and Los Angeles, California, U.S.A.

YAI—Yeda-'am; journal of the Folklore society in Israel, with the assistance of the Ministry for education and culture of Israel. Tel-Aviv, Israel.

YMTM—Yikal Maya Than. Merida, Yucatan, Mexico.

A GENERAL FOLKLORE

Amades y Gelats, Joan and Tarín, José. *Leyendas y tradiciones marineras*. Barcelona, Ediciones de la Sección de prensa de la Diputación provincial 1954. 77 p. il.

Legends, proverbs, religious and various folklore of Catalunian sailors. Reproduces a collection of short journalistic articles.

Anaya Monroy, Fernando. *Rango científico del folklore*. FACI 1955, III, no. 3, p. 85-93.

On the science of folklore, its European background, definition, character, method of study, and aims.

Avanzin, Anton. *Einige Quellen der lustigen Geschichten von Franz Resl*. OZV 1954, LVII (n.s. VIII), 124-136.

Shows indebtedness of Resl of Linz to folktale, especially his father's anecdote stock, in 3 of his humoristic tales.

Bastide, Roger. *El folklore de la burguesía*. BATF 1954, año IV, vol. III, nos. 53-54, p. 26-30.

Deals with relations between rural and urban folklore, as seen in France.

[Boggs, R. S.] Morote Best, Efraín. *El Dr. Ralph Steele Boggs y su Clasificación del folklore*. Revista universitaria, órgano de la Universidad nacional del Cuzco, Peru 1953, XLII, no. 105, p. 113-168.

Separate ed. of 1954, cited in last year's Bibl.

Boggs, R. S. *Folklore bibliography for 1954*. SFQ 1955, XIX, 1-75.

Boggs, R. S. *Enfermedades infantiles de la ciencia del folklore*. FA 1955, XV, 1-6.

Discusses 6 ills which plague the science of folklore, due probably to the fact that this science is still in its infancy in the New World. These 6 ills are given the pseudoscientific names of terminologitis, educocracy, methodosis, primitiphobia, texthallucination, and classificomania.

Boggs, R. S. *Enfermedades infantiles de la ciencia del folklore*. Boletín del Instituto de folklore (Caracas) 1955, II, 101-105.

Repr. of Folklore Americas 1955, XV, 1-6, with prolog by Luis Felipe Ramón y Rivera, who takes issue with a couple of points.

Bonser, Wilfrid and Garside, Kenneth. The classification of the library of the Folklore society. *FL* 1955, LXVI, 267-281.

Outline of this classification and comments on it.

[Caballero, Fernán] Rodríguez Rivera de Mendoza, Virginia.

Fernán Caballero, la folklorista. *ASFM* 1955, X, 21-51, 9 il.

Life, work, bibl. of Cecilia Böhl de Faber (1796-1877), famous novelist and folklore pioneer of Andalusia, Spain.

[Cahan, Yehude-Leyb] Rubin, Ruth. Y. L. Cahan and Jewish folklore. *NYFQ* 1955, XI, 34-45.

On Cahan's folklore work and his book, *Shtudies vegn yidisher folkshafung*, New York 1952, 374 p.

Castillo de Lucas, Antonio. El folklore: definición y ejemplos de su contenido en Jaén y su provincia. *DLP* 1954, 6. serie, V-VI, 61-74.

Proverbs, songs, legends, beliefs, customs. . . . Also observations in general on what folklore is.

Castillo de Lucas, Antonio. San Antón. *DLP* 1955, VII-VIII (sexta serie), 76-88, 5 fig.

St. Anthony in proverbs, sayings, beliefs, cures. . . .

Castro Pires de Lima, Fernando de. Notas folklóricas. *AFCU* 1954, nos. 6-7, p. 17-23.

General observations on tales and proverbs, especially Portuguese.

Costa Pereira, Carlos. A figueira. Boletim trimestral da Comissão catarinense de folclore (Florianópolis, Santa Catarina, Brasil) 1954, VI, nos. 20-21, p. 5-9.

On the fig and fig tree in world folklore.

Cremona, A. Folklore maltese: lingua, credenze e costumi. *FN* 1954, IX, nos. 1-2, p. 16-39.

Geiger, Paul and Weiss, Richard. Atlas der schweizerischen Volkskunde. . . .; in Zusammenarbeit mit Walter Escher und Elsbeth Liebl; Teil II, 3. Lieferung. Basel, Switzerland, Schweizerische

Gesellschaft für Volkskunde [1955] Maps 183-200; Kommentar, v, p. 177-302.

See previous citations in Bibls. of 1949-1954. Maps show variant distribution of Ascension customs, Pentecost, fire customs, procession of lights, quests, noisemaking, masks, in Switzerland. The text contains detailed commentary.

Gil, Bonifacio. *Dictados tópicos de Santo Domingo de la Calzada.* RDTP 1954, X, 472-482.

Verses, proverbs . . . and misc. comments.

Gonçalves das Neves, Serafim. *Tradições marítimas de Azurara.* DLP 1954, 6. série, V-VI, 105-131, 13 il.; 1955, 6. série, VII-VIII, 46-64, 8 il.

Fishing, boat building, commerce by river and sea, sea captains and pilots, shipwrecks and storms, types of ships; fishermen's proverbs indicating weather signs, saints protecting sailors, the sea, rivers and fishing in folksong.

Gulick, John. Social structure and culture change in a Lebanese village. New York, Wenner-Gren foundation for anthropological research 1955. 191 p. 9 pl. 13 fig. (Viking fund pubs. in anthropology no. 21.)

Revised 1953 Harvard Ph.D. thesis in anthropology. Describes Al-Munsif, Lebanon, its houses, furnishings, food, clothing, tools, people, customs, occupations . . . indicates major themes in its traditional culture and in change process.

Hill, Rosalind M. T. Some beasts from the medieval chronicles of the British Isles. FL 1955, LXVI, 208-218.

Examines chronicles, histories, and biographies, c. 690-1300.

Jansen, William Hugh. Some observations on the current state of folklore in Turkey. SFQ 1954, XVIII, 223-228.

Indicates many opportunities for collection and study.

Karasek-Langer, Alfred. *Volkskundliche Erkenntnisse aus der Vertreibung und Eingliederung der Ostdeutschen.* Jahrbuch für Volkskunde der Heimatvertriebenen (Salzburg, Austria) 1955, I, 11-65.

Within the past ten years millions of east Germans have been uprooted from their homes and forced to adapt themselves suddenly to a new kind of life in a new environment. For many this meant a change from a rural patriarchal life to an urban industrial one. The author here studies the impact of this sudden mass migration on folk poetry, song, legend, belief, custom. . . .

Kriss, Rudolf and Kriss-Heinrich, Hubert. *Peregrinatio neohellenika; Wallfahrtswanderungen im heutigen Griechenland und in Unteritalien*. Wien, Österreichisches Museum für Volkskunde 1955. 231 p. 126 il. (Veröffentlichungen des Österreichischen Museums für Volkskunde, Band VI.)

On votive offerings, pilgrimages, shrines, churches, healing the sick, processions, patron saints, relics . . . of the Greek orthodox church in Greece and lower Italy.

Kunz, Ludvík. *Cheská ethnografie a folkloristika, V letech, 1945-1952*. Praha, Nakladatelství československé akademie věd 1954. 382 p.

Folkloric and ethnographic bibl.

Mais, Adolf. *Die polnische Volkskunstforschung seit 1945; ein Literaturbericht*. OZV 1955, LVIII (n.s. IX), nos. 1-2, p. 61-69; nos. 3-4, p. 152-157.

Merino de Zela, Mildred. *El folklore y la educación escolar en España*. FACI 1955, III, no. 3, p. 249-254.

On folklore in schools of Spain. Articles in the *Revista de pedagogía* in 1930's. Current activity emanating from the Sección feminina of the Falange española tradicionalista and the Juventudes obreras nacional sindicalistas, especially in teaching and teacher training in music and dance.

Murray, Margaret A. *Folklore in history*. FL 1955, LXVI, 257-266, 6 pl.

Points out legendary, omen, and other folklore materials in history works of Europe and the Near East.

Newman, L. F. *Folklore and history*. Proceedings of the Scottish anthropological and folklore society (Edinburgh) 1955, V, 49-66.

Considers their relations.

Oesch, W. A. *Preámbulos y cometas*. TRPC 1954-1955, año V, vol. VII, nos. 16-18, p. 51-54.

On folktale introductory and concluding formulas. Also on kite flying, words for "kite" in various languages, and what significance there may be to its name of *dragon*.

Opie, Peter. "England, the great undiscovered." FL 1954, LXV, 149-164.

Urges Englishmen to take more interest in their own folklore, and points out wealth of modern folklore in cities.

Pan, Ismael del. Notas etnográficas y folklóricas hispanas: observaciones sobre algunos apuntes folklóricos del país vasco. DLP 1954, 6. série, V-VI, 13-24.

On *blason populaire* of Mondragon, threshing sticks and branches to protect from lightning in Oñate, St. John Festival in Deva.

Patai, Rafael. The dynamics of westernization in the Middle East. Repr. of The Middle East journal 1955, IX, no. 1. 16 p.

Main features, forces, and processes of Occidental influence on traditional culture of Mid East, especially in urban centers.

Perlick, Alfons. Ostdeutsches Brauchtumsleben in Nordrhein-Westfalen. Jahrbuch für Volkskunde der Heimatvertriebenen (Salzburg, Austria) 1955, I, 150-170.

North Rhein-Westphalen east Germans and their folklore: Barbara, Christmas, pilgrimages, burial, calendar customs, pastry, dress, dance. . . .

Perlick, Alfons. Bibliographie zur Volkskunde der deutschen Heimatvertriebenen, 1945-1955. Jahrbuch für Volkskunde der Heimatvertriebenen (Salzburg, Austria) 1955, I, 241-289.

Classified bibl. of German refugee folklore.

Pischel, Barbara. Verwurzelung und Brauchtumswandel in der Grossstadt (am Beispiel Berlins dargestellt). Jahrbuch für Volkskunde der Heimatvertriebenen (Salzburg, Austria) 1955, I, 171-185.

Studies the effect on folklore of the great recent influx of diverse refugees concentrated in Berlin.

Psychoyos, Constantin D. [Birth customs in the province of Elide.] Laographia (Greek folklore society, Athens) 1954, XV, no. 2, p. 248-273.

In Greek. Also childhood diseases, their cures, magic formulas and incantations, curses, proverbs, child talk, songs, vocab.

[Reports.] Jahrbuch für Volkskunde der Heimatvertriebenen (Salzburg, Austria) 1955, I, 201-237.

Refugee folklore commission with the Folklore association. Refugee folklore center. Institute for cultural and social investigation in München. East German folklore archive in north Rhein-Westphalen. Baden research center for folklore, east German division. Württemberg folklore center in Stuttgart. Lud-

wig Uhland refugee folklore institute in Tübingen. Lower Saxony east German folklore research center. German speech archive in Braunschweig. Prussian dictionary. North Siebenburg dictionary. Schlesian dictionary.

Rysan, Josef. The science of folklore and modern society. TFSB 1955, XXI, 93-98.

A kind of Germanic psychological analysis of "mythological" thinking and behavior.

Rysan, Josef. Defamation in folklore. SFQ 1955, XIX, 143-149.

Identification of a scapegoat (Devil, Jew, Jesuit, Mason, capitalist . . .) held guilty of current evils permits group to release fears, convert them into specific hatreds, and take aggressive action against scapegoats. Author believes motives of defamation are based on same mode and subject to same psychological laws as other folklore.

Schmidt, Leopold. Salzburger Heimatdichtung und Volkskunde. OZV 1954, LVII (n.s. VIII), 115-123.

Shows how close Salzburg homeland poetry stands to folklore.

Schmidt, Leopold. Volkskunde zwischen Wirtschaftsgeschichte und Kulturgeographie. OZV 1955, LVIII (n.s. IX), 1-17.

The place of folklore among its neighboring sciences, viewed in the light of its historical development. Finds it has an important part to play.

Steward, Julian H. and others. Irrigation civilizations: a comparative study; a symposium on method and result in cross-cultural regularities, by Julian H. Steward, Robert M. Adams, Donald Collier, Angel Palerm, Karl A. Wittfogel, Ralph L. Beals. Washington, D.C., Panamerican union, Dept. of Cultural affairs, Social Science section 1955. 78 p.

A symposium on method and result in cross-cultural regularities by Steward. Development in ancient Mesopotamia, by Robert M. Adams. Development of civilization on the coast of Peru; by Donald Collier. Agricultural bases of urban civilization in Mesoamerica, by Angel Palerm. Developmental aspects of hydraulic societies, by Karl A. Wittfogel. Symposium on irrigation civilizations, by Ralph L. Beals. Some implications of the symposium, by Steward.

Szövérffy, Joseph. Folk beliefs and medieval hymns. FL 1955, LXVI, 219-239.

On mutual influence between primitive and Christian medieval tradition as seen in folk beliefs and Latin hymns in texts about St. Christopher.

Taboada, Jesús. *La descalificación de Galicia en la literatura y en el pueblo.* DLP 1955, VII-VIII (sexta serie), 105-127.

In defense of the Galician character against the unfavorable folktype developed in tradition.

Thompson, Harold W. *Folklore in the schools: the teaching of folklore with local history.* NYFQ 1954, X, 310-313.

Where to look for folklore, kinds to collect, and ways to collect it. For high schools, but applicable also to elementary schools or colleges.

Thompson, Stith. [The importance of folklore study in the Near East and in Israel.] YAI 1955, III, 3-4.

In Hebrew.

Valentin, Afonso, and Mourinho, António, and Santos Júnior.

Malha do cereal na Cardenha e coro dos malhadores. DLP 1955, VII-VIII (sexta serie), 3-26, 17 fig.

Describes threshing grain and gives words and music of threshers' song.

Varagnac, André. *De la préhistoire au monde moderne; essai d'une anthropodynamique; préhistoire, protohistoire (première révolution industrielle), machinisme (seconde révolution industrielle).* Paris, Plon 1954. xii, 249- p. 5 fig.

Biological forces and natural environment. Technical factor. Slow socialization of man. Historical disintegration of factors of evolution. Techno-biological phenomena. Phenomena of archeocivilization. Industrial revolution. Biological evolution toward directed history.

Weinrich, Uriel. *The field of Yiddish: studies in Yiddish language, folklore, and literature.* New York 1954. xi, 317 p. (Pub. of Linguistic circle of New York, no. 3.)

White, Virginia. *Grandmother remembers Switzerland.* NYFQ 1954, X, 274-278.

Describes misc. folklore from Kramberg, Berne.

Yearbook of Anthropology: 1955. New York, Wenner-Gren foundation for anthropological research 1955. xv, 836 p.

First vol. in this series, ed. by William L. Thomas, Jr. Purpose is to report on major accomplishments and trends, 1952-1954. Contains an essay on cultural and biological evolution by Julian S. Huxley, 9 essays on Man's past by 9 different scholars, 8 others on present theoretical interests, 6 reports on newer efforts applied to problems in current affairs, 13 regional reports on activities in Europe and southwest Asia, and reference data on dissertations, professional organizations. . . .

U.S.A. AND CANADA

Atteridge, Louise van Nederynen. Dutch lore in Holland and at Castleton, New York. NYFQ 1954, X, 245-265.

Describes festivals, foods, poetry and other folklore of New York Dutch.

Boggs, Ralph Steele. El folklore en los Estados Unidos de Norteamérica. Buenos Aires, Editorial Raigal 1954. 268 p. il. (Biblioteca americana de folklore.)

This is the first volume in a series Raigal expects to publish in this Biblioteca on the folklore of the various American nations. Written in a somewhat stiff Spanish directly by its author (whose native language is English), its purpose is to offer Spanish Americans in their own language an opportunity to understand better their northern neighbors through folklore, which most truly reflects the character of a people. Part one is an anthology of selected examples of various major types of folklore. Part two surveys the folklorists, their activities and pubs.

Boswell, George W. A course in "folk literature" at Austin Peay State College. TFSB 1955, XXI, 26-27.

Describes course on narrative, poetry, proverbs. . . .

Brewton, John E. A course in "American folklore" at Peabody College. TFSB 1955, XXI, 47-48.

Brewton, John E. Scholarship in Tennessee folklore. TFSB 1954, XX, 91-97.

Describes courses offered in Tennessee colleges, reports on faculty research, cites theses and other contributions.

Canadian number. *Journal of American folklore* 1954, LXVII, 99-211.

The 8 articles of this no. 264 are dedicated to Canadian folklore: Folklore studies at the National museum of Canada by F. J. Alcock, "Totemic atmosphere" on the north Pacific coast by Marius Barbeau, 9 songs from Newfoundland by Kenneth Peacock, Rites de la mort dans la Beauce by Madeleine Doyon, The Ermatinger collection of voyageur songs c. 1830 by M. Barbeau, La complainte de Cadioux coureur de bois c. 1709 by M. Barbeau, contemporary folk beliefs of a Slave Indian band by June Helm MacNeish, and Nos traditions à l'Université by M. Barbeau.

Davidson, Levette J. *The teaching of folklore*. WF 1955, XIV, 188-195.

After more than ten years of teaching an undergraduate course in American folklore at the University of Denver, Colorado, U.S.A., the author describes how he teaches this course: types, areas, library resources, in surveying the field; classroom activities; laboratory work; individual projects. All who teach or aspire to teach such a course should read this. We should have more accounts of this kind.

Densmore, Frances. *The Seminole Indian today*. SFQ 1954, XVIII, 212-221.

General account of their home life, organizations that help them, and their progress in health, education and economic welfare, on their reservations in Florida, U.S.A.

Dorson, Richard M. *Folklore in Michigan*. Michigan education journal 1955, XXXII, no. 15, p. 343, 374-376.

Surveys Michigan, U.S.A., folklore, publications, and activities (James at Wayne and Dorson at Michigan State), and discusses the lack of folkloricity of Hiawatha.

Espinosa, Aurelio M. *Folklore infantil de Nuevo Méjico*, RDTP 1954, X, 499-547.

Brings together in final form materials both new and previously pub., with bibl. notes. 92 items of games, rimes, and enumeratives and endless tales.

Ewers, John C. *The horse in Blackfoot Indian culture*, with comparative material from other western tribes. Washington, D.C., U.S. government printing office 1955. xv, 374 p. 17 pl. 33 fig. (Smithsonian institution. Bureau of American ethnology. Bulletin 159.)

Horse origin, wealth, care, breeding, training, gear, in camp movements, in hunting, in war, trade, recreation, social relations, religion, and influence on Blackfoot culture and Plains Indians in general. Fine detailed analysis, rich in facts. Shows influence of horse was profound.

Figh, Margaret Gillis. Folklore in the "Rufus Sanders" sketches. *SFQ* 1955, XIX, 185-195.

Points out remedies and various beliefs, ghost, liar, and trickster tales, and other folklore of central Alabama, U.S.A., found in newspaper articles of 1890's by Francis Bartow Lloyd.

Goldstone, Herbert. From Uncle Remus to Mark Twain. *SFQ* 1954, XVIII, 242-243.

Reproduces a letter, dated Dec. 6, 1881, from Joel Chandler Harris to Twain (Clemens), in which he speaks of the Golden arm tale.

[Hague, E.] Eleanor Hague, 1875-1954. *MSMC* 1955, XXIX, 4-7.

Sketch of her life and work, and bibl.

Halpert, Herbert. Down our way; unfinished pages of Kentucky folklore. *Kentucky folklore record* 1955, I, no. 1, p. 5-9.

What the birds say, and legends.

Harrington, M. Ancient life among the southern California Indians. *MSMC* 1955, XXIX, 79-88; 117-129; 153-167.

Describes home life and industries in 1765 of the Luiseño, also boys and girls initiation ceremony, mourning, marriage, medicine men, creation.

[Hiawatha.] Michigan history 1955, XXXIX, 461-473.

Papers given at Michigan state university, March 26, 1955, in honor of 100th anniversary of publication of Song of Hiawatha, by Henry Wadsworth Longfellow. Richard M. Dorson, Centennial of Longfellow's Hiawatha; Stith Thompson, Indian legends since Hiawatha; Dorson, Indian mythology since Hiawatha; G. P. Kurath, Ceremonies, songs and dances of Michigan Indians; Aili K. Johnson, Hiawatha and Kalevala; Bruno Nettl, Michigan Indian music; E. F. Greenman, Pre-history and folklore. The Hiawatha poem is based on Iriquois and Ojibway legends collected by Schoolcraft.

[Hiawatha] Parker, Arthur C. Who was Hiawatha? *NYFQ* 1954, X, 285-288.

Longfellow got this name (for his poem pub. 1855) from Schoolcraft, who got it from J. V. H. Clark, who got it from the Onondago-Iriquois, and substituted it for Manabozho of the Ojibways.

Hudson, Arthur Palmer. A bibliographical note on North Carolina folklore. *North Carolina folklore* (Chapel Hill, N. C.) 1955, III, no. 1, p. 33-34.

Bibl. survey of scholars and pubs. on folklore of North Carolina, U.S.A.

Hunt, Walter Bernard. *The golden book of Indian crafts and lore*. New York, Simon and Schuster 1954. 111 p. illus.

[Hurston, Zora Neale] Byrd, James W. *Zora Neale Hurston: a novel folklorist*. TFSB 1955, XXI, 37-41.

On use of Southern negro folklore by this Florida novelist.

[Hustvedt, S. B.] Taylor, Archer. *Sigurd Bernhard Hustvedt (1882-1954)*. WF 1955, XIV, 1-2.

On life and works.

Hyde, Stuart W. *The ringtailed roarer in American drama*. SFQ 1955, XIX, 171-178.

Cites passages from early and mid 19 century dramas of U.S.A. portraying this pioneer backwoods folktype.

Jackson, Margaret Y. *Folklore in slave narratives before the Civil War*. NYFQ 1955, XI, 5-19.

From 161 biographies and autobiographies of slaves in U.S.A. 1840-1860. Dreams and visions. Fortunetelling. Devil and death lore. Falling stars. Luck. Witchcraft and magic. Songs.

Johnston, Bernice Eastman. *The Gabrielino Indians of southern California*. MSMC 1955, XXIX, 180-191.

Jordan, Philip D. *Research possibilities in folklore*. SFQ 1954, XVIII, 157-164.

Observations, questions, and problems in contemporary U.S. folklore: what really stems from the folk, importance of historical background, not less collecting but more analysis, divergent opinions on what folklore is, relation of folklore to other aspects of U.S. life . . .

Knott, Sarah Gertrude. *On the trail of folklore—search for material*. White Springs, Florida, U.S.A., Stephen Foster Memorial Folk Festival [c. 1955.] 14 p. mimeo.

General questionnaire on Florida folklore.

Larson, Mildred R. Lore from snow country. *NYFQ* 1955, XI, 262-274.

Tall tales, Indian tales, pioneer anecdotes, placename legend, immigrant and trickster tales, Indian cure for rheumatism, and sayings expressing beliefs, from Camden, New York, U.S.A.

Lewis, Marvin. Humor of western mining regions. *WF* 1955, XIV, 92-97.

As seen in late 19 century newspaper writing.

Lucero-White Lea, Aurora. Our treasury of Spanish folklore. *NMFR* 1954-1955, IX, 15-19.

Misc. notes on Spanish folklore of New Mexico, U.S.A., including Spanish words of Delgadina and Pastores, with English translation of the latter.

McDowell, Flora L. Folk dances of Tennessee and other authentic folk material; edited by. . . . Smithville, Tennessee, U.S.A., Mrs. Flora L. McDowell; Deleware, Ohio, U.S.A., cooperative recreation service, inc. 1954. 64 p.

Mason, Julian. The king of the wild frontier vs. Old Hickory? *TFSB* 1955, XXI, 106-107.

Calls attention to a Davy Crockett tall tale told about Andrew Jackson, used by the U. S. Treasury dept. in advertising U. S. savings bonds.

Parsley, Coy Harlan. Ollie oddities: folklore of a Kentucky ridge. *Kentucky folklore record* 1955, I, 61-79.

Beliefs, folk life, and misc. lore from Edmondson county.

Penrod, James H. Women in the old southwestern yarns. *Kentucky folklore record* 1955, I, no. 2, p. 41-47.

Describes folktypes portrayed by humoristic writers, 1830-1860.

Riddell, Francis A. Notes on Yokuts weather shamanism and the rattlesnake ceremony. *MSMC* 1955, XXIX, 94-98.

From Tule reservation, near Porterville, California, U.S.A., informant's memories.

Spier, Leslie. Mohave culture items. Flagstaff, Arizona, U.S.A., pub. by the Northern Arizona society of science and art, inc. 1955. 35 p. 1 pl. 3 fig. (Museum of northern Arizona, bulletin 28.)

Fishing, hunting, dress, utensils, weapons, war narratives, calendar. Notes collected in 1931-1932 from these Colorado river Indians.

Strong, Kate W. More Long Island memories. NYFQ 1954, X, 291-292.

Weather beliefs, words only of a Captain Kidd ballad, and 3 epitaphs, from New York.

Strong, Leah A. The leather man again. NYFQ 1954, X, 289-291.

More about his character, of c. 1870, and text of a nursery rhyme applied to him, from Connecticut, U.S.A. He dressed in leather clothes, and liked to be alone.

Walton, Ivan H. Eugene O'Neill and the folklore and folkways of the sea. WF 1955, XIV, 153-169.

Reviews his 2 years as a sailor, and points out sea lore in his plays. He used it to develop atmosphere and general verisimilitude, to present characters and foreshadow action, and to supply the central theme in 3 plays.

Weslager, C. A. Folklore among the Nanticokes of Indian River Hundred and the Moors of Cheswold, Delaware. Delaware folklore bulletin (Univ. of Del.) 1955, I, no. 5, p. 17-18.

Misc. sayings, customs, beliefs and cures from these mixed-bloods of Delaware, U.S.A.

Whitaker, Alice P. German lore of the holidays in western New York. NYFQ 1955, XI, 256-261.

Describes St. Nicholas (Dec. 6), Christmas, New Year, and gives German texts with English translation of various songs, from Buffalo and Ithaca, New York, U.S.A.

Wilson, Gordon. Folkways, especially passing institutions. Kentucky folklore record 1955, I, no. 1, p. 11-17.

Tidbits on crafts, customs, novels rooted in folklore, folk museums. . . .

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Abad Salazar, Inés Lucía. Los ansermas; tesis de grado. Bogotá, Escuela tipográfica salesiana 1955. 141 p. (Pontificia Universidad Católica Javeriana, Facultad de filosofía, letras y pedagogía, tesis no. 66.)

On Anserma Indians of Caldas, Colombia, land, language, people, customs, war, cannibalism. . . .

Acosta Saignes, Miguel. Las cofradías coloniales y el folklore. Cultura universitaria (Caracas) 1955, XLVII, 77-90.

Angeles Caballero, César A. Folklore de Huaylas. Archivos peruanos de folklore (Cuzco, Peru) [1955?] I, no. 1, p. 43-55.

District names, Quechua songs with Spanish translation (words only), tales, riddles, beliefs, dance, festival, legend . . . from Ancash, Peru.

Anzalaz, Fermín Alfredo. ¿Debe castellanizarse la palabra *folklore*? FPL 1954, III, no. 34, p. 1915.

Yes, with a *c*: *folklore*.

Aretz-Thiele de Ramón y Rivera, Isabel. Preparación del cazabe y fabricación de alfarería en dos pueblos de Monagas y Anzoátegui. Boletín del Instituto de folklore (Caracas) 1954, I, no. 8, p. 226-228.

Describes similar procedures in making *cazabe* (a kind of bread) and pottery in Venezuela.

Aretz-Thiele de Ramón y Rivera, Isabel. Costumbres tradicionales argentinas. Buenos Aires, Editorial Raigal [1954] 221 p. illus., music. (Biblioteca de etnografía y folklore. Ser. "Cara al campo")

Includes bibliography.

Barker, James. Memoria sobre la cultura de los guaika. Boletín indigenista venezolana (Caracas) 1953, I, 433-489, 5 pl. 9 fig. 2 maps.

On food, agriculture, harvest festival, drinks and drugs, adornment, textiles, dwelling, arms, poisons, customs, names, beliefs . . . of Guaika Indians of upper Orinoco.

Bastide, Roger. *O ensino e a pesquisa folclórica no Brasil.* Anais do I. congresso brasileiro de folclore, Rio, Aug. 22-31, 1951 (Ministério das relações exteriores) 1955, III, 337-339.

Recommends courses and field work to train investigators in Brazil.

Bermejo, Sergio. *Lambayeque y su folklore.* FPL 1954, III, no. 34, p. 1925.

Surveys pubs. of Augusto León Barandiarán, Rómulo Paredes, José Mejía Baca, Nicanor de la Fuente, and Augusto Castillo Muro-Sime.

Boggs, R. S. *Contribuciones importantes al folklore general de El Salvador.* Boletín bibliográfico de antropología americana (Mexico 1955) 1954, XVII, 1. parte, p. 112-114.

Bibl. survey, 1941-1952, of most important general contributions of Salvador.

Boggs, R. S. *Contributions of folklore to a free America.* In *Responsible freedom in the Americas*, ed. by Angel del Río (New York, Doubleday) 1955, p. 525-535.

A paper delivered in New York, Oct. 30, 1954, at a meeting forming part of the Bicentennial celebration of Columbia university. Indicates values of folklore in international relations, in the development of nationalism, in schools, and as an example of democracy. Surveys the cultivation of the science and art of folklore, and obstacles and remedies for its proper study.

Boletín bibliográfico de antropología americana (Mexico 1955) 1954, XVII, parts 1 (336 p.) and 2 (285 p.).

These 2 vols. contain a wealth of news items, bibliography, and reviews, of recent activity, including many of folklore interest.

Bustamante, Manuel E. *El loro; monografía temática, zona de Ayacucho.* Anuario del Museo histórico regional de Ayacucho (Ayacucho, Peru) 1954, V. no. 5, p. 41-50.

Describes various parrots of Ayacucho, Peru, and their speech, tells anecdotes about them, give Quechua text of a song about the parrot, a saying, a tale, their feathers used for adornment. . . .

Carneiro, Edison. *O folclore nacional, 1943-1953.* Rio de Janeiro, Souza 1954. 73 p.

Carvalho Neto, Paulo de. Programa preliminar de estudios afro-uruguayos. Montevideo 1955. 14 p. mimeo. (Facultad de humanidades y ciencias. Seminario de ciencias sociales, para el estudio integral de la familia en el Uruguay. Documento 2.)

Outline of a short course on the negro in Uruguay: slavery, freedom, in the cities today, and folklore.

Castro, Ismaelino de and Cavalcanti Proença, M. and Silva Netto, José Ramos da. O folclore e o ensino de português no curso secundário. Anais do 1. congresso brasileiro de folclore, Rio, Aug. 22-31. 1951 (Ministério das relações exteriores) 1955, III, 327-333.

Shows didactic values of legends, tales, poetry, proverbs, and other Brasilian folklore for teaching Portuguese in secondary schools of Brasil. Recommends preparation of collector's guide for schools and folklore anthologies for reading texts.

Coluccio, Félix. El tabaco en el folclore. Boletin trimestral da Comissão catarinense de folclore (Florianópolis, Santa Catalina, Brasil) 1954, VI, nos. 20-21, p. 103-105.

Legends, proverbs, and sayings related to tobacco in Argentina.

Coluccio, Félix. Antología ibérica y americana del folklore. Buenos Aires, Kraft 1954.

Congresso internacional de folclore, São Paulo, 16 a 22 de agosto de 1954, convocado pelo Instituto brasileiro de educação, ciência e cultura e patrocinado pela Comissão do IV centenário de São Paulo. Rio de Janeiro, Jornal do commercio 1954. 11 p.

Apparently the official report on this congress. Lists delegates and entities represented, and gives the resolutions approved. This congress achieved one fine thing: it brought together people with a genuine interest in folklore from widely scattered places who might otherwise never have known one another personally.

Cortazar, Augusto Raúl. Qué es el folklore; planteo y respuesta con especial referencia a lo argentino y americano. Buenos Aires, Lajouane 1954. 116 p. (Colección Lajouane de folklore argentino 5.)

A sincere attempt by an Argentine to define folklore, its relation to literature, and bibl., applied especially to Argentina. Errs in excluding "ethnographic" groups and limiting himself to "folk" groups within contemporary "civilized" society.

Cruz Rolla, José. *Folklore, ritos y costumbres del pueblo guaraní* Buenos Aires, Editorial Poseidón 1954, 125 p.

Darío Rubén. *Estética de los primitivos nicaragüenses*. Nicaragua indígena, órgano del Instituto indigenista nacional (Managua) 1954, segunda época, II, no. 3, p. 19-26.

Díaz Tirado, Emilio. *Del folklore chotano: aspecto folklórico y costumbrista*. FPL 1954, III, no. 34, p. 1932-1934.

On architecture, furniture, dress, and food.

Fernández Arámburu, José. *Notas folklóricas sobre una región huasteca*. ASFM 1955, X, 95-101.

Games, wedding and burial customs, and beliefs and cures, from Hidalgo, Mexico.

Ferreira Reis, Arthur Cezar. *Aspectos sociais da valorização da Amazônia*; prefácio de Gilberto Freyre. Recife, Brasil 1955. 22 p. (Ministério da educação e cultura. Instituto Joaquim Nabuco de Pesquisas sociais, publicações avulsas, no. 1.)

Survey of this vast region and its people, about two thirds of the area of Brasil, with only three and a half million people, seven tenths of a person per square km.

Foster, George M. *Aspectos antropológicos de la conquista española de América*. Estudios americanos, revista de la Escuela de estudios hispanoamericanos (Sevilla, Spain) 1954, VIII, nos. 35-36, p. 155-171.

When Spaniards from various parts of Spain met diverse indigenous cultures in America, new colonial cultures crystallized rapidly, which resisted change.

Gabaldón Márquez, Joaquín and Armellada, Cesáreo de. *Fuero indígena venezolano*; I. Período de la colonia (1552 a 1783), compilación y prólogo de J. . . G. . . M. . .; II. Período de la república (1811 a 1954), recopilación de leyes, decretos, resoluciones, reglamentos, convenios y aclaraciones sobre la materia, compilación de C. . . de A. . ., prólogo de Walter Dupouy. Caracas, 1954. 2 vol.: 279 p. and 396 p. (República de Venezuela. Ministerio de justicia. Comisión indigenista.)

Compilation of laws and other documents dealing with the legal situation of the Indian in Venezuela, 1552-1954.

Goodwyn, Frank. Gauchos, charros, and cowboys. Inter-American review of bibliography (Washington, D. C., Panamerican union) 1953, III, no. 2, p. 146-149.

On Edward Larocque Tinker, *Los jinetes de las Americas y la literatura por ellos inspirada*, Buenos Aires, Guillermo Kraft 1949, 147 p. (English transl. New York, Hastings House 1953, 149 p.).

Grelier, Joseph. Los indios piaroa de la región de Puerto Ayacucho; ensayo monográfico de geografía humana. Boletín indigenista venezolano (Caracas) 1953, I, no. 2, p. 253-263, 6 pl. map.

General description of these Venezuelan Indians, including misc. folklore data.

Guevara, Darío. Breve ojeada sobre el desarrollo científico del folklore en el Ecuador. FACI 1955, III, no. 3, p. 52-70.

Survey of folklore activity and pubs. in Ecuador, in works of historians, including legends, on music and speech, in costumbrista writers, work of Asoc. ecuat. de antrop. and Inst. ecuat. de antrop. y geog., applied to education, indigenous and criollo dance festivals, and author's work.

Guevara, Darío. Introducción al estudio del folklore ecuatoriano. I-III. Museo histórico (Quito) 1955, VII, no. 21, p. 111-137.

Holmberg, Allan R. Virú: sobrevivientes de un pueblo excels. Revista del Museo nacional (Lima) 1954, XXIII, 56-89.

Their irrigated valley on the desert coast of Peru some 300 miles north of Lima, their past and people of today, various arts and crafts, customs, life cycle, festivals.

Hyppolite, Michelson Paul A study of Haitian folklore; translated by Edgar Laforest and Mrs. Pansy Hart. Port-au-Prince, Imprimerie de l'état 1954. 51 p. 5 il.

Lectures given in Jamaica, on Haitian religion, music, dance, festival . . .

Instituto nacional de antropología e historia. Su contribución editorial, científica y de cultura. Mexico, D.F., Ed. Cultura 1954. 89 p.

Chronological list of some 300 of its pubs., 1827-1954, and abc list of authors' names.

International folkmusic council. São Paulo conference. JIFC 1955, VII, 2-36.

A report by Maud Karpeles on the 7. annual conference of the Council in São Paulo, Brasil, in Aug. 1954. A report by Douglas Kennedy on dances performed there. Proceedings of the Conference, with texts of 15 papers.

[Landívar, Rafael de] Zertuche, Francisco M. La "Rusticatio mexicana" de Rafael de Landívar. Armas y letras, órgano mensual de la Universidad de Nuevo León (Monterey, Mexico) 1954, XI, no. 12, p. 1-3 and 8.

This work, on curiosities of America from Panama to southern U.S.A., was first pub. in Modena, Italy, in 1781, in 3,425 Latin hexameters, by this exiled Guatemalan Jesuit. Author notes its contents referring to Mexico, including misc. folklore.

[Lenz, Rodolfo] Pino Saavedra, Yolando. Rodolfo Lenz como folklorista. AFCU 1954, nos. 6-7, p. 7-15.

Survey of pubs. and ideas of Lenz in folklore, chiefly Chilean and Araucanian.

Lewis, Oscar. Peasant culture in India and Mexico: a comparative analysis. American anthropologist (Menasha, Wisconsin, U.S.A.) 1955, LVII, no. 3, part 2, p. 145-170.

Paper contributed to Seminar Comparative studies of cultures and civilizations, no. 6: Village India. Studies in the little community. A.A.A. Memoir no. 83.

Lira, Mariza. Estudos de folclore luso-brasileiro (1952). Rio de Janeiro, Laemmert [c. 1953]. 230 p.

Compilation of various contributions on folklore of Portugal and Brasil, on fate, folklore in the works of Gil Vicente, folkpoetry forms, sources of Portuguese speech in Brasil, tale, game songs, Virgin of Penha, ballad of Antoninho, person names applied to animals, a miracle of St. Anthony, Chimarrita. . . .

Lira, Mariza. Afinidades entre o folclore italiano e o folclore paulista (brasileiro). Anais do 1. congresso brasileiro de folclore, Rio, Aug. 22-31, 1951 (Ministério das relações exteriores) 1955, III, 305-324.

Indicates Italian parallels to songs, tales, proverbs, beliefs, Carnival. . . , of São Paulo, Brasil, to show Italian influence, directly through large Italian immigration to São Paulo, and indirectly through Portugal. But more than citation of parallels is necessary to prove specific influence.

Marcelin, Milo. *Le vodou: religion populaire*. Optique (Port-au-Prince) 1955, no. 14, p. 37-44; no. 15, p. 39-49, 7 il; no. 17, p. 45-51.

"Voodoo, folk religion of Haiti, is a mixture of various west African cults with beliefs and practices of the Catholic religion." It has 3 rites: Rada, Congo, and Petro. Gives data on Rada gods Legba, Loko, Ayizan, also on Damballah and Ayida Aueddo, Erzili, Agoué, Ogou Ferraille, (A)zaka, Shango, and Baron Samedi, *loa, houngan, bocô, zombi*.

[Miró Quesada Sosa, Aurelio] Angeles Caballero, César A. *Peruanismo, lenguaje popular, y folklore en un libro de Aurelio Miró Quesada*. Lima 1955. 20 p.

Repr. of *Letras* 1954. Vocabulary of words of food and drink, folklore motives, and names of dances, songs, and musical instruments, regional expressions, and coplas, taken from Miro's *Costa, sierra, y montaña*, 2. ed. Lima 1947.

Morote, Lelia B. *Folklore escrito*. Archivos peruanos de folklore (Cuzco) [1955?] I, no. 1, p. 120-137.

Examples of letters, prayers, signs, inscriptions, and other forms of written folklore, from Cuzco.

Morote Best, Efraín. *La enseñanza del folklore en la Universidad nacional del Cuzco*. FACI 1955, III, no. 3, p. 233-248.

Excellent account of development of folklore studies in the Universidad nacional del Cuzco, Peru. First professorship, April 24, 1943, held by Víctor Navarro del Aguila. His life and works. Interim professor, Abraham Vizcarra Rozas, April 28, 1948. New professor, Efraín Morote Best, Dec. 24, 1952. His life and works. Outline of 3. year course in folklore, and of 4. year course in folklore investigation, whose chair (created March 17, 1952) is also held by Morote Best. Works of its students. Current work. Sociedad peruana de folklore, March 20, 1953. Its activities.

Olivares Figueroa, R. *Folklore venezolano, tomo II: prosas*. Caracas, Ediciones del Ministerio de educación, Dirección de cultura y bellas artes 1954. 173 p. (Biblioteca popular venezolana 53.)

Tales, legends, beliefs, riddles, games, proverbs, and sayings, from Venezuela, with place of provenience of each item, vocabulary, bibl., introd.

[Oroz, Rodolfo] Contreras, Lidia. *Bibliografía analítico-crítica de las obras del Dr. Rodolfo Oroz*. Boletín de filología (Universidad de Chile) 1954-1955, VIII, 481-516.

Critical analysis and classified and commented bibl. of pubs. of Oroz, in whose honor this 518 p. vol. of the Boletín was issued.

Ortigosa, Luis. *Nuestro folklore y sus nombres ilustres*. Buenos Aires, J. Korn, 1954. 67 p.

Paraguay. *II Congreso internacional de la lengua y cultura guaraní —tupí que se reunirá en Asunción, Paraguay, organizado por la Academia de la lengua y cultura guaraní bajo los auspicios del Gobierno nacional: reglamento y temario*. Asunción 1955. 5 p. mimeo.

Oct. 10-15, 1955.

Paredes Candía, Antonio. *Literatura folklórica (recogida de la tradición oral boliviana)* La Paz, Bolivia, Tall. Gráf. A. Gamarra 1954. 132 p.

[Pereda Valdés, I.] Carvalho Neto, Paulo de. *La obra afro-uruguaya de Ildefonso, Pereda Valdés (ensayo de crítica de antropología cultural)*. Montevideo, Edición del Centro de estudios folklóricos del Uruguay 1955. 141 p. (C.E.F.U.I.)

Carvalho Neto describes the contents of *El negro rioplatense y otros ensayos* 1937, *Línea de color* 1938, and *Negros esclavos y negros libres* 1941, of Pereda Valdés, with some critical analysis of his contribution on the American negro, especially in Uruguay and in folklore.

Pérez Estrada, Francisco. *Cuatro estudios de folklore: teoría social del folklore; teatro folklórico hispanoamericano; el güegüense; la Celestina*. Managua, Editorial Novedades 1954. 30 p.

Interesting essays, with personal observations of a sensitive observer.

Plath, Oreste. *Chile, país del agua*. Santiago de Chile, Servicio nacional de salud 1955. 47 p.

River and lake legends, baths, meteorological beliefs, water proverbs, sayings, poetry riddles, water in eating and curing, geographic names related to water, and Araucanian water cult.

Quijada Jara, Sergio. *El chihuaco en el folklore*. Huancayo, Peru 1954. 30 p.

Various types of folklore (belief, poetry, speech . . .) about this bird of Andean Peru.

Ramón y Rivera, Luis Felipe and Isabel Aretz Thiele de. Viaje de investigación a Pregonero. Boletín del Instituto de folklore (Caracas) 1955, II, 1-37.

Materials from Táchira, Venezuela, on Christmas, tales, songs, beliefs, speech, customs, food, art. . . .

Riley, Carroll L. Noticias sobre los indios panare de Venezuela. Boletín indigenista venezolano (Caracas) 1953, I, no. 2, p. 265-285, 4 pl. map.

General description of these Indians of Bolívar, Venezuela, including misc. folklore data (food, objects, dress, diversions, medicine, customs . . .).

Rodríguez Rivera de Mendoza, Virginia. Datos bibliográficos de. . . . ASFM 1955, X, 13-19, 1 foto.

Education, work, bibl., foto of this eminent and charming folklorist of Mexico.

Rosemberg, Tobías. El mercero, el marchante, y la maría. TRPC 1954-1955, año V, vol. VII, nos. 16-18, p. 36-50.

On these 3 types of traveling merchants of Near Eastern origin.

Schad, Werner. Apuntes sobre los guarao. Boletín indigenista venezolana (Comisión indigenista, Caracas) 1953, I, 399-422, 4 pl. 15 fig. map.

On speech, arts . . . of Guarao Indians in Amacuro delta.

Schaden, Egon. Problemas fundamentais e estado atual das pesquisas sobre os índios do Brasil. AI 1955, XV, 43-55.

On recent pubs., teaching, and research on Indians of Brasil, what has been accomplished, and problems which now merit attention, such as classification of Indian cultures by areas, racial divisions, folklore data since colonial times waiting to be analyzed, scientific recording, cultural change. . . .

La semana del maíz y nuestro folklore. Escuela profesional. Panamá, Aug. 1955. 32 p.

Record of the contest. Description of dances and costumes. *La Saloma*, by M. F. Zárate. *El Jeguí*, by Felicia de Romero. Description of Guaimí Indians, by A. Barrios B. Dance of the Montezumas, by M. F. Zárate. *Décima*, by A. Campos. *Personajes de las farsas folklóricas*, by Dora P. de Zárate. *Danza del Camarón*. Folk dances, by D. P. de la Rosa. Recipes.

Simmons, Ozzie G. Lo "criollo" en el marco de la cultura de la costa peruana. Notas e informaciones, ciencias sociales (Dep. de asuntos culturales, Unión panamericana, Washington, D. C.) 1955, VI, no. 32, p. 87-97.

Analysis of a basic pattern of mestizo culture, with special reference to Lima in relation to social structure of coastal Peru.

Sojo, Juan Pablo. [Folklore venezolano.] Boletín del Instituto de folklore (Caracas) 1955, II, 73-100.

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Soria Lens, Luis. Notas para el estudio del folklore paceño. La Paz 1954. 12 p. (Honorable municipalidad de la Paz. Dirección general de cultura.)

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Spalding, Tassilo Orpheu. Quatro estudos: a pau-brasil, o pinheiro, a bananeira, e a figueira. Boletim trimestral da Comissão catari-nense de folclore (Florianópolis, Santa Catarina, Brasil) 1954, VI, nos. 20-21, p. 42-59.

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Teletor, Celso Narciso. Apuntes para una monografía de Rabinal (B. V.) y algo de nuestro folklore. Guatemala, Editorial del Ministerio de educación pública 1955. 243 p.

Description of town of Rabinal in Guatemala, flora and fauna of the region, beliefs, festivals, customs, arts, food, tales, dances, placenames, sayings, etc.

Tinker, Edward Larocque. The gaucho in the library. Bulletin of the Louisiana library association 1954, XVII, nos. 3, p. 79-84.

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Urrea, Jesús María. Literatura colombiana: folkloristas antioqueños. Revista Javeriana (Bogotá) 1955, XLIII, no. 215, p. 247-253.

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Folk speech, dress, beliefs, poetry . . . of Rio Grande do Sul, Brasil.

Vidart, Daniel D. La vida rural uruguaya: escenario geográfico, proceso histórico, caracteres socioculturales. Montevideo, Talleres gráficos "33" 1955. 211 p. (Departamento de Sociología rural, pub. no. 1.)

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Yescas Peralta, Pedro. Teotitlán del Valle, muestra en el proceso de transculturación. Revista mexicana de sociología 1954, XVI, 397-408, 8 pl.

Brief description of this village of Oaxaca, Mexico, its people, customs, beliefs, food, dress, crafts. . . .

B PROSE NARRATIVE

Amades y Gelats, Joan. Leyendas de Roldán. Repr. of Anales del Instituto de estudios gerundenses del patronato José María Quadrado 1953. 24 p.

Compilation of legendary episodes about Roland, knight of the court of Charlemagne, collected by author from Catalan oral tradition.

Amades y Gelats, Joan. La leyenda de la aldea sumergida en Cataluña. TRPC 1954-1955, año V, vol. VII, nos. 16-18, p. 5-21.

Sunken city legends and formation of lagoons by punishment of gods.

Amaro Gamboa, Jesús. *El anillo*, YMTM 1954, año XVI, tomo XV, nos. 183-184, p. 196-200 and 204-205.

Witchcraft legend from Yucatan, Mexico.

Anderson, John Q. *Mike Hooter—the making of a myth*. SFQ 1955, XIX, 90-100.

On real life of this bear hunter and lay preacher of the 1850's of Mississippi, U.S.A., and how 2 writers, Hall and Lewis, transformed him into a tale hero, with several of his anecdotes.

Anderson, Walter. *Folklore italiano: una raccolta sconosciuta di fiabe italiane*. FN 1954, IX, nos. 1-2, p. 3-7.

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Andrade Coloma, Abdón. *Algunas leyendas valdivianas de Punucapa*. AFCU 1954, nos. 6-7, p. 25-40.

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Aronco, Gianfranco d'. *Indice delle fiabe toscane*. Florence, Italy, Olschki 1953. 223 p. (Biblioteca archivum romanicum).

Bell, Corydon. *John Rattling-Gourd of Big Cove; a collection of Cherokee Indian legends, written and illustrated by Corydon Bell*. New York, Macmillan, 1955. 103 p. il.

Béquer Medina, Manuel J. "Caucubú," la india más hermosa del cacicazgo de Guamuhaya. Trinidad [Cuba, Ucar, García] 1954. 38 p. illus., fold. map.

Buitrago Morales, Fernando. *Leyendas nicaragüenses: el pájaro brujo*. Nicaragua indígena, órgano del Instituto indigenista nacional (Managua) 1955, 2. época II, no. 4, p. 11-14.

Witch legend of El Coroza.

Câmara Cascudo, Luís da. *Cinco temas do Heptaméron na literatura oral ibérica*. DLP 1954, 6. série, V-VI, 3-12.

On tales 6, 30, 34, 35, and 38 of this mid 16. century work from Navarra, and modern survivals in Spain, Portugal, and Brasil.

Carmer, Carl. The Quaker girl and the rocking ghost. *NYFQ* 1955, XI, 275-276.

Collected in New York, localized in Pennsylvania. Ghost legend.

Claudel, Calvin. Louisiana folktales and their background. *Louisiana historical quarterly* 1955, XXXVIII, no. 3, p. 35-56.

Survey and summaries of general stock of folktales of Louisiana, U.S.A., notably French, to be published in author's forthcoming book, *Folktales of Louisiana*. Also gives a short historical background sketch. Same article, more condensed, appears in *SFQ* 1955, XIX, 164-170.

Conomis, N. [Legends of Cyprus.] *Laographia* (Greek folklore society, Athens) 1954, XV, no. 2, p. 401-420.

In Greek. Texts in local dialect.

Cuadra Downing, Orlando. The adventures of Don Coyote; American Indian folk tales. [1st ed.] New York, Exposition Press [1955]. 100 p.

Dobie, James Frank. The *Mezcla* man. *El Paso del Norte*, Texas, U.S.A., Carl Hertzog 1954. 11 p.

A legend of hidden gold on the Cerro del Rico, related by Elojio Juarez, of the Rancho de Los Olmos.

Dobie, James Frank. Tales of old-time Texas; illustrated by Barbara Latham. [1st ed.] Boston, Little, Brown [1955]. 336 p. illus. Includes bibliography.

Dorson, Richard M. Southern negro storytellers in Michigan. Michigan history (Lansing) 1953, XXXVII, 197-204.

Report on field trips to Michigan negro (mostly migrated from southern states) communities during 1952, when over 500 texts were obtained.

Dorson, Richard M. Negro tales from Bolivar county, Mississippi. *SFQ* 1955, XIX, 104-116.

Texts of 20, with parallel notes and informants.

Dupuy, Lola E. Tres "casos" en el folklore de Tucumán. *BATF* 1954, año IV, vol. III, nos. 53-54, p. 39-41.

Witch, ghost, and Devil legends.

Evans, Will. The origin of Navajo sandpainting. NMFR 1954-1955, IX, 4-7.

Retells legend of Dinay-de-Ginnie, "the song man."

Gallegos Sanz, M. El caballito de 7 colores. FPL 1955, III, no. 35, p. 1976-1977.

Galloway, Denis. Folktales from Rumania. FL 1955, LXVI, 340-351.

3 texts in English, from a village in Transylvania, 1926-1936.

Garland, Ruth W. Tales told in Lincoln county, Tennessee. TFSB 1955, XXI, 11-13.

2 ghost legends and 3 comic anecdotes.

Haiding, Karl. Österreichs Märchenschatz, ein Hausbuch für Jung und Alt; mit vielen Zeichnungen und 6 Farbbildern von Willi Bahner. Wien, Pro Domo Verlag 1953. 482 p.

This fine selection of 75 folktales, including many well-known European types listed in the 2. and 3. sections of Aarne's Index (but not animal tales), shows Austria has a wealth of material greater than indicated by previously published collections. The rich notes on informants, their speech, style, and content of their tale stock, on previous collections, and on the individual tales, show clearly the long years of labor of love dedicated by Haiding to collecting and understanding his sources.

Huguenin, Charles A. Neighbors (Connecticut): Waramaug and the Indian legend of Weantinaug. NYFQ 1955, XI, 53-65.

On events of the life of Waramaug, early 18. century Connecticut Indian, and Lover's Leap legend of his daughter, reproduced in poetic version of Henry Sherwood Green.

Hunter, Barbara Way. The counties: Judge Brewster's tales of Essex county. NYFQ 1954, X, 298-307.

Legendary anecdotes, jokes, tall tales. . . .

Irvis, K. Leroy. Negro tales from eastern New York. NYFQ 1955, XI, 165-176.

Relates narratives from his childhood around Saugerties, New York, U.S.A., about witches, ghosts, people who went to Heaven, negro 'race, and other anecdotes.

Jagendorf, M. Italian tales in New York City. *NYFQ* 1955, XI, 177-182.

From an informant from Salerno, Italy. Retells The hand of the Lord, Miracle of a saint, Resurrection of the Lord, and Woman and her two daughters (with St. Joseph).

Keller, John E. Source of "The hard luck stories." *North Carolina folklore* (Chapel Hill, N.C.) 1955, III, no. 1, p. 11-12.

Thompson Z 41.10. Cites *Disciplina clericalis* (12 century Spain) as source.

Koukoules, Phedon. [Pleasant tales, fables, and stories among the Byzantines.] *Laographia* (Greek folklore society, Athens) 1954, XV, no. 2, p. 219-227.

In Greek. Shows relation between Byzantine tales and those of Greek antiquity.

Kriticos, P. G. [Tales of Patmos.] *Laographia* (Greek folklore society, Athens) 1954, XV, no. 2, p. 293-335.

In Greek. Texts of 12 tales, notes on dialect and informants.

Loorits, Oskar. *Der heilige Kassian und die Schaltjahrlegende*. Helsinki, Academia scientiarum fennica 1954. 207 p. map. (Folklore fellows communications, no. 149.)

Gives texts of 63 variants, from Greece through eastern Europe and Russia to Finland, of legend of St. Cassian, jealous of popularity of St. Nicholas, condemned by God to have his day celebrated on Feb. 29, only once every four years. Analyzes variants. Examines facts of Cassian's life, the significance of his day and leap year in eastern Europe and Siberia, and the development of this tradition.

Marcelin, Milo. *Une histoire d'envoutement. Optique* (Port-au-Prince) 1955, no. 18, p. 67-68.

Text of story of reputed witch who supposedly kept a snake in a secret room where she ate her meals. Her cook discovered her eating with an armless and legless white. She sent cook away with a bundle which proved to be burial clothes. Cook died. Her sin was curiosity.

Matto de Turner, Clorinda. *Tradiciones cuzqueñas: leyendas, biografías, hojas sueltas; partes I y II*. Cuzco, Peru 1954. xix, 1-142 and 143-273 p.

Pub. at end of 2 nos. of *Revista universitaria* (Cuzco): 1953, XLII, no. 105, and 1954, XLIII, no. 106. This 4. ed. in 1955 by Editorial H. G. Rozas of Cuzco is based on the first of Arequipa 1884 and the third of Cuzco 1917.

Mehdy, Alice [Mrs. Salih]. Folktales from Iraq. SFQ 1954, XVIII, 229-232.

Texts of 7.

Morris, Betty Denmark. Stuffle Denmark and the bear. NYFQ 1954, X, 293-294.

A Civil war anecdote told to explain origin of U.S. soldier rhythmic chant: hep, hep, hep . . . [help].

Nequatewa, Edmund. The destruction of Elden Pueblo, a Hopi story. Plateau (Northern Arizona society of science and art, Museum of northern Arizona, Flagstaff, Arizona, U.S.A.) 1955, XXVIII, no. 2, p. 37-44.

Story of boy winning bride by performance of a task, her unfaithfulness, and his revenge by killing her lover and destroying lover's village.

Noy, Dov. Hebrew general index-synopsis of tale-types and folk-literature motifs, supplemented by samples of animal types and motifs from Talmudic-Midrashic sources. Jerusalem, Hebrew university 1955. 76 p.

In Hebrew. Designed for Professor Noy's Israel students in Agada and folk literature classes. Based on Aarne-Thompson's Types of the folktale and Thompson's Motive index.

Olivares Figueroa, R. Interpretación psicoanalítica de algunos cuentos. Boletín del Instituto de folklore (Caracas) 1954, I, no. 8, p. 207-215.

Texts of 5 tales and psychoanalysis.

Parker, Arthur C. Alf's tough oxen. NYFQ 1954, X, 297.

Skinned oxen grew new hides, a New York tall tale.

Penrod, James H. Folk motif in old southwestern humor. SFQ 1955, XIX, 117-124.

Survey of motives of origin of negroes, speaking animals, giant animals, and remarkable persons.

Pimentel S., Jacob. Cuentos. ASFM 1954, IX, 9-24.

Texts of 4 tales from Chiapas, Mexico, with notes of provenience.

Pimentel S., Jacob. *El remolino*. ASFM 1954, IX, 151-153.

Legend of Devil, who had a son by a girl, and carried him off in a whirlwind as she was about to have him baptized, from Chiapas, Mexico.

Pino Saavedra, Yolando. *Santa María Egipciaca en la tradición oral chilena*. Boletín de filología (Universidad de Chile) 1954-1955, VIII, 333-345.

After preliminary observations, author gives a text he noted from oral tradition in Chile and one from the *Flos sanctorum* of Rivadeneyra from which the oral version may have spread around 1800.

Randolph, Vance. *Tales from the Ozarks*. WF 1955, XIV, 23-31.

Ten, from Missouri and Arkansas, U.S.A.

Randolph, Vance. *Tales from Arkansas*. SFQ 1955, XIX, 125-136.

Ten texts.

Randolph, Vance. *The Devil's pretty daughter, and other Ozark folk tales*; with notes by Herbert Halpert; il. by Glen Rounds. New York, Columbia University press 1955. 239 p.

Rasch, Philip J. *The twenty-one men he put bullets through*. NMFR 1954-1955, IX, 8-14.

Additional biographic data on legendary outlaw hero, Billy the Kid (Henry McCarty).

Riegler, Richard. *Zum Bechstein' schen Maerchen vom "Hasenhüter."* Boletín de filología (Universidad de Chile) 1954-1955, VIII, 403-405.

Mythologic-linguistic interpretation of folktale motive of shepherd's task of bringing home hares with help of magic flute given him by old woman.

Roberts, Leonard W. "Polly, Nancy, and Muncimeg." Kentucky folklore record 1955, I, 19-24.

Kentucky text of Mt. 328.

Roberts, Leonard W. *Forbidden room*. Kentucky folklore record 1955, I, 39-40.

A Kentucky text of Mt. 313.

Roberts, Leonard W. "Rushie Coat," collected by . . . Kentucky folklore record 1955, I, 101-103.

A mixed folktale text of Aarne-Thompson types 402, 510, and 425, from Tröper, Knox county, Kentucky, U.S.A.

Roberts, Leonard W. Folktales told in Tennessee. TFSB 1955, XXI, 33-37.

Texts of Jack in the beanstalk and Bluebonnet, with notes of provenience.

Roberts, Leonard W. South from Hell-fer-Sartin; Kentucky mountain folk tales. Lexington, University of Kentucky Press [1955] 287 p. map.

[Rosemberg, Tobías]. Los cuentos populares en el folklore de Tucumán: "cuentos santiagueños." BATF 1954, año V, vol. III, nos. 49-52, p. 4-12.

15 brief anecdotes about people from Santiago del Estero.

Saucedo, Miguel D. Del folklore mojeño: Cachoc-biriri; leyenda Itonama. Khana (La Paz, Bolivia) 1955, IV, nos. 7-8, p. 110-112.

Schmidt, Leopold. Der Schuss auf den toten König. OZV 1955, LVIII (n.s. IX), nos. 1-2, p. 70-72.

On tale of true son and heir revealed as one who will not touch king's corpse.

Soria Lens, Luis. Fábulas aymaras. IN: Khana, revista municipal de arte y letras (La Paz) 1953, I, nos. 1-2, p. 41-49.

Spiess, Karl. Die Stammsage des altmakedonischen Königshauses. OZV 1955, LVIII (n.s. IX) nos. 1-2, p. 18-24; nos. 3-4, p. 138-151.

Analysis of a lineage legend of a royal house, with folktale traits.

Studer, Norman. Yarns of a Catskill woodsman. NYFQ 1955, XI, 183-192.

13 anecdotes of hunting, fishing, bark peeling . . .

Swahn, Jan-Öjvind. *The tale of Cupid and Psyche* (Aarne-Thompson 425 and 428). Lund, Gleerup 1955. 493 p.

A careful and detailed analysis of this tale type, departing in some respects from the established historic-geographic method. Concludes the A subtype complex shows a character of Indo-European inheritance, not dominated by the literary influence of Apuleius, and a tendency of tradition areas to coincide with language areas.

Tally, Thomas W. *De wull er de wust* (the will o' the wisp), or woodland echoes; a Tennessee tale collected by . . . TFSB 1955, XXI, 57-78.

Tennessee, U.S.A., negro narrative with Southern slave background, including Singing bones, Dividing nuts in graveyard, and other motives strung together.

Thompson, Stith. *Motif-index of folk-literature; a classification of narrative elements in folktales, ballads, myths, fables, medieval romances, exempla, fabliaux, jest-books and local legends; revised and enlarged edition; volume one, A-C.* Bloomington, Indiana, U.S.A., Indiana university press 1955. 554 p.

1. ed. of vol. I appeared in 1932. This new ed. will also be in 6 vol. (\$81.00), with last vol. abc keyword index. New ed. will contain c. 3,600 pages, some 1,000 pages more than 1. ed. and about double the number of motives (40,000 vs. 20,000), with larger pages and more type on page. This ed. is much wider in scope, both geographically and in materials, including such new items as Talmudic-Midrashic lit., early Irish lit., Spanish exempla, Icelandic sagas, Ed-das, Italian novelle, tales of India, West Indies, Britain and North America, Lithuania, Eskimo. . . . Fortunately, modifications in the numbering system, caused by the introduction of new material, have not been great. In numbers and titles, the system has been elaborated considerably. Scholars must now abandon the 1. ed. in favor of this new ed. and revise their own notes accordingly. This monumental work has now become the even more indispensable tool of all folk narrative scholars.

Vries, Jan de. *Betrachtung zum Märchen, besonders in seinem Verhältnis zu Heldenage und Mythos.* Helsinki, Academia scientiarum fennica 1954. 184 p. (Folklore fellows communications, no. 150.)

Studies the magic folktale (not animal tales, novelle, nor jests), especially in relation to hero legends and myths. Motives are merely building stones from which various types are built. Tales are more than simple content; they are an artistic creation, with a unity of the whole, developed by aristocratic circles, then taken over, done over, and imitated by humbler folk.

Wildhaber, Robert. *Das Sündenregister auf der Kuhhaut*. Helsinki, Academia scientiarum fennica 1955. 36 p. 7 fig. (Folklore fellows communications, no. 163.)

Medieval and modern European texts and pictorial representations of Devil in church noting on cowhide those gossiping, sleeping, etc. during sermon. See Thompson's Motive index G303.24.

Wyant, Betty Jean. Tales of Kentucky's cave region. TFSB 1954, XX, 82-85.

Misc. legendary episodes related to this region.

C BALLAD SONG DANCE GAME MUSIC VERSE

Allen, J. W. Some notes on "O Waly Waly." Journal of the English folk dance and song society 1954, VII, 161-171.

Analysis shows this love song to be a synthesis, chiefly of "Down in the meadows," "The water is wide," and "Jamie Douglas."

[Almeida Garrett, João Baptista da Silva Leitão (1799-1854)]. Almeida Garrett. Porto, Portugal, Tavares Martins 1954. 221 p.

Essay on this early 19. Portuguese ballad scholar by Fernando de Castro Pires de Lima: Almeida Garrett, o criador da etnografia na península, p. 17-53. Essay on his ballad reconstruction "Miragaia" by Ramón Menéndez Pidal, p. 55-92. Text of "Miragaia" in Portuguese and French.

Amades y Gelats, Joan. Los gozos. Valencia, Spain 1954. 24 p. Repr. of Bibliofilia VIII.

Describes these hymns of praise of the Virgin and saints from Spain, and reproduces some 17. century broadside printings of them. Says they are sung, but no music is given.

Amann, W. F. Folksong definitions: a critical analysis. MFI 1955, V, 101-105.

Discusses chiefly authorship and editing.

Andrade, Júlio. A folga (Ilha do Faial, Açores). Boletim trimestral da Comissão catarinense de folclore (Florianópolis, Santa Catarina, Brasil) 1954, VI, nos. 20-21, p. 84-90.

On folkdance, and verses only of accompanying songs.

Asensio, Eugenio. *Fonte frida, o encuentro del romance con la canción de mayo.* NRFH 1954, VIII, 365-388.

Traces biography of this ballad of Spain, known since the 17. century, and studies it as an example of clerical culture merging with communal song. *Fonte Frida* exalts fidelity to dead husband despite temptations of May.

Carpitella, Diego. *Note sullo studio del folklore musicale italiano.* Il diapason (Milan, Italy) [1954?] IV, nos. 7-10, p. 33-36.

General observations on Italian folk songs and music.

Galanti, Bianca M. Dances of Italy; published under the auspices of the Royal academy of dancing and the Ling physical education association. London, Max Parrish 1950. 40 p. 4 color pl. map. (Handbooks of European national dances, 14; edited by Viola Alford.)

Introduction on various types of dances of Italy, their music, costumes, and basic steps, and descriptions and music of 4 dances: *Ballo tondo, Furlana (Ziguzaine), Tarantella, and Spadonari de San Giorio.*

García de Diego, Pilar. *El testamento en la tradición.* RDTP 1954, X, 400-471.

Continued from 1953, IX, 601. Study and texts in verse of testaments of Christ, Napoleon, John of Austria, Philip II and III, louse, cock. . . .

Harris, P. V. *Who was Robin Hood?* FL 1955, LXVI, 288-294.

Examines Joseph Hunter's discovery of early 14. century Robert Hood of Wakefield, and finds it documentarily sound, but concludes the ballad hero is a creation of the folk.

Helm, Alex. *The rushcart and the northwestern Morris.* Journal of the English folk dance and song society 1954, VII, 172-179.

The rushcart appears only from late July to early September, at the time of the local patronal feast (wakes), and came together with the Morris dance only in the 18. century.

Hinton, Sam. *The singer of folksongs and his conscience.* WF 1955, XIV, 170-173.

Rationalization of an entertainer who changes folk songs and ballads he sings, to keep his audience in control.

Kemppinen, Iivar. The ballad of Lady Isabel and the false knight. Helsinki, Kirja-Mono Oy 1954. 301 p.

Rev. by Samuel P. Bayard in WF 1955, XIV, 114-120.

Konstas, Constantin S. [Funeral songs of Etolia.] Laographia (Greek folklore society, Athens) 1954, XV, nos. 2, p. 274-292.

In Greek. Some 60, from Gouria.

Levi, Leo. [On the tape recording project of 500 Jewish melodies in Italy.] YAI 1955, III, 58-65.

In Hebrew.

Lloyd, A. L. The singing style of the Copper family. Journal of the English folk dance and song society 1954, VII, 145-151.

With words and music of 3 songs sung by the Coppers, transcribed by Francis Collinson.

Matheson, William. Some early collectors of Gaelic folksong. Proceedings of the Scottish anthropological and folklore society (Edinburgh) 1955, V, 67-82.

Patrick MacDonald (1729-1824), Simon Fraser (1773-1852), Alexander Campbell (1764-1824). Comments on collections of these and others.

Nettl, Bruno. La música folklórica. FA 1954, XIV, no. 2, p. 15-34.

Excellent general essay on folkmusic, helpful to orient scholars. Surveys scholarship in the field since c. 1880. Collecting and transcribing. Methods of analysis. Music as part of culture. Bibl.

Pérez Vidal, José. El alma de Tacande (leyenda). RDTP 1954, X, 644-654.

Gives ballad text of ghost legend from La Palma, Canary Islands.

Pérez Vidal, José. El baile del trigo. RDTP 1955, XI, 145-154. 2 pl.

Description, words, and music of this group dance imitating movements of wheat sowing and harvesting, from Canary Islands. Citations of related texts from Lope and Tirso, Badajoz (a wheat prayer ballad), a children's song, and a Sephardic song.

Pétropoulos, Dimitrios A. [Popular poets of Crete and Cyprus.] *Laographia* (Greek folklore society, Athens) 1954, XV, no. 2, p. 374-400.

In Greek. On types of folksong and technik of poems composed by folk poets. Discovers epic and lyric songs based on late Byzantine models (15.-16. centuries), and studies causes for maintenance of this tradition.

Pétropoulos, Dimitrios A. *La comparaison dans la chanson populaire grecque; ouvrage publié avec le concours du Centre national de la recherche scientifique.* Athens 1954. 167 p. (Collection de l'Institut français d'Athènes, 86.)

On comparisons in Greek folksong. On metaphor and allegory, plan and method of this work, fields of borrowing (nature, man, misc.) with many citations, technik of comparison, relation of subject to image, conclusions, bibl., and word index.

Pinguentini, Gianni. *Folklore triestino: una laude, canti narrativi, strambotti e ninne-ninne.* FN 1954, IX, nos. 1-2, p. 63-69.

Words only of these various types of song.

Pinon, R. *La chanson de Bayard déferré. Arts et traditions populaires* (Paris) 1955, III, 45-52.

Conservatism of marginal cultural regions and passage from literature to folklore is shown in modern Wallon and Swiss folksong survivals of 13. century Adam de la Halle's rondeau of horse Bayard.

Porter, Kenneth W. *A ballad of the northern territory.* WF 1955, XIV, 273-278.

Text and comments on "Down on the Daly river O," from Australia.

Puerto Mezquita, Gonzalo. *Danzas procesionales de Morella y del Maestrazgo.* Boletín de la Sociedad castellonense de cultura (Castellón de la Plana, Spain) 1955, XXXI, no. 1, p. 60-68, 3 pl. 2 fig.

On *torneros* of Morella, it's history, dress. . . .

Rubin, Ruth. *Nineteenth century Yiddish love songs of east Europe.* JIFC 1955, VII, 44-47.

Chiefly on love songs.

Strehlow, T. G. H. Australian aboriginal songs. JIFC 1955, VII, 37-40.

On their music and its notation, and their themes and verse.

Thurston, H. A. Country dances of the recent past. Journal of the English folk dance and song society 1954, VII, 152-160.

Observations on their evolution chiefly in the 19. century.

Veiga de Oliveira, Ernesto. Designações dos dedos da mão. DLP 1955, sexta série, IX, 9-27.

Finger rimes for children from Portugal, in which each finger is personalized and integrated into a brief narrative, sometimes in dialog. They have some similarity to English type of "This little pig went to market. . . ."

White, Alison. Children in the ballads. SFQ 1954, XVIII, 205-211.

Cites excerpts from English ballads which elucidate various aspects of life of "medieval" children.

White, Alison. Mother Goose reread. SFQ 1955, XIX, 156-163.

Studies sources and nature of these nursery rimes of the past 200 years, from John Newbery to the Oxford dictionary.

Yanković, Danica S. and Ljubica S. Pravilno u nepravilnome. Zvuk, jugoslovenska mušička revija 1955, nos. 2-3, p. 65-79.

Arithmetic analysis of apparently arhythmic relation between Yugoslav folk-dances and their melodies shows there is a certain regularity in this irregularity.

U.S.A. AND CANADA

Ames, Russell. The story of American folk song; with a foreword by Helen L. Kaufman. New York, Grosset and Dunlap [1955], 276 p.

Bayard, Samuel P. Decline and "revival" of Anglo-American folk-music. MFI 1955, V, 69-77.

Believes it is in decline.

Benjamin, Harold R. W. Tests of folkloricity applied to soldier songs. TFSB 1955, XXI, 99-105.

Finds in folksong verses cited a kind of roughness of form and content and vividness of direct observation that indicate they are the product of soldiers.

Brown, Roy S. Morris games and Fox and geese. North Carolina folklore (Chapel Hill, N. C.) 1955, III, no. 1, p. 17-18, 2 diagrams.

Describes 2 games, from the Watauga county, North Carolina, U.S.A.

Brown, Roy S. William A'-Trim'letoe. North Carolina folklore (Chapel Hill, N. C.) 1955, III, no. 1, p. 19-20.

Describes this game, from Watauga county, North Carolina, U.S.A.

Browne, Raye B. Southern California jump-rope rhymes: a study in variants. WF 1955, XIV, 3-22.

41 texts, with citations to U.S., Canadian, and British variants.

Buchanan, Annabel Morris. "Creation and fall of man," a Kentucky ballad-carol. Kentucky folklore record 1955, I, 91-99.

Texts and music, with notes.

Calcott, George H. The "good old rebel." SFQ 1954, XVIII, 175-176.

Comments on this southern U.S. ballad, apparently first published in a newspaper of Augusta, Georgia, in 1866, and words only of text.

Campbell, Marie. A study of twenty-five versions of "Little Musgrave and Lady Barnard" in ballad collections of North America. TFSB 1955, XXI, 14-19.

Synthesis of the story of this ballad.

Cansler, Loman D. Boyhood songs of my grandfather. SFQ 1954, XVIII, 177-189.

Words and music of 7 ballads and songs from Missouri, U.S.A., 1865-1895.

Coffin, Richard N. Dark pursuit and green hope. North Carolina folklore (Chapel Hill, N. C.) 1955, III, no. 1, p. 13-16.

On tag games of children in U.S.A.

Densmore, Frances. The music of the American Indian. SFQ 1954, XVIII, 153-156.

What U.S. Indian music means to the Indian and to white scholars who study it, Indian manner of singing, analysis, song themes, poetry. . . .

Densmore, Frances. For the sake of Indian songs. MSMC 1955, XXIX, 27-29.

Experiences of a folksong collector among U.S. Indians.

Dunn, James Taylor. "The murdered pedlar" and the Saugerties bard. NYFQ 1955, XI, 116-121.

Reviews facts of murder of Hiram Williams by Warren Wood in New York state, U.S.A., in 1853, and text of ballad about it by Henry S. Backus, composed around 1854.

Gillis, Everett A. The cowboy boast, ballad style. NMFR 1954-1955, IX, 1-3.

Comments on nature and content of these boasts, with illustrative verses, as found in cowboy ballads of the western U. S. A.

Greenway, John. The flight of the gray goose: literary symbolism in the traditional ballad. SFQ 1954, XVIII, 165-174.

With certain exceptions, "symbolism in the ballad exists only in the eye of the beholder."

Hamilton, Andra Joy. A garland of ballads from Caldwell county. North Carolina folklore (Chapel Hill, N. C.) 1955, III, no. 1, p. 5-10.

Words and music of At home, my lassie; Little Scottee; The golden willow tree; One morning in May.

Harris, Richard. Lord Thomas and fair Ellinor: a preliminary study of the ballad. MFI 1955, V, 79-94.

Of Child 73, based on 36 variants: 15 from Child and 21 from various collections of U. S. A.

Hoffman, Daniel G. From blues to jazz: recent bibliographies. MFI 1955, V, 107-114.

Hubbell, Jay B. Negro boatmen's songs. *SFQ* 1954, XVIII, 244-245.

Reproduces words only of 3, pub. in *Chicora* 1842, at Charleston, South Carolina, U.S.A.

Hunt, Paul. Calico rounds; the round and folk dance teacher, by Paul Hunt and Charlotte Underwood; il. with photos by Charles Underwood. New York, Harper [1955]. 105 p.

Hurvitz, Nathan. Jews and Jewishness in the street rhymes of American children. *Jewish social studies* 1954, XVI, no. 2, p. 135-150.

Examines these rimes and finds they reflect attitudes (often derogatory) towards Jews, which appear to be a part of Occidental culture, sometimes rooted in Anglo-Saxon tradition as far back as the Middle Ages.

Jones, J. A. The sun dance of the northern Ute. Smithsonian Institution. Bureau of American ethnology, bulletin 157. Anthropological papers, no. 47. 1955, p. 203-263, fig. 13 (map).

Cultural historical background, history of the dance, the modern dance and its nativistic elements. Danced annually, usually in late July, for cure and shamanistic power.

Jones, Louis C. Songs of Henry Backus, Saugerties bard: a check list. *NYFQ* 1955, XI, 301-304.

Kaiser, Robert A. Lumberman's ballad: "Shannel's mill." *NYFQ* 1955, XI, 133-135.

Text of 10 quatrains of this ballad, from informant of New York, U.S.A.

Kirtley, Bacil F. A Near Eastern parallel to "Barbara Allen." *MFI* 1955, V, 105-106.

Indicates parallel tale in "Lovers of Banu Ozrah" in nights 383-384 in 1001 nights.

Lodewick, Kenneth. "The unfortunate rake" and his descendants. *WF* 1955, XIV, 98-109.

On history of this late 18. century Irish ballad, chiefly in U.S.A.

Logan, William Augustus. Road to heaven; twenty-eight negro spirituals; edited by Allen M. Garrett. University, Ala., University of Alabama press, 1955. 37 p. Unacc. melodies.

Loomis, Marjorie C. Songs: "Springfield Mountain." NYFQ 1955, XI, 66-68.

Words and music of New York mowers' worksong.

Lutz, Anne. The ballad of Brave Paulding and the spy in the Ramapo valley. NYFQ 1954, X, 279-284.

Text and study of a ms. copy of the 1890's of this ballad of the U.S. Revolutionary war. André was the spy executed, in Tappan, New York, 1780.

Merriam, Alan P. and Benford, Robert J. A bibliography of jazz. Philadelphia, Pennsylvania, U.S.A. 1954. xiii, 145 p. (Pubs. of the American folklore society, bibliographical series, vol. IV.)

List of 3,324 titles, abc by author, on this type of music, which originated in U.S.A. in last decade of 19. century but has been written about chiefly since 1920's. List of 113 magazines devoted to jazz. Indexes of subjects and periodicals cited.

Millard, Eugenia L. The child-stealing witch. NYFQ 1955, XI, 196-200.

New York state, U.S.A., variants of this children's game, with notes.

Nettl, Bruno. North American Indian musical styles. Philadelphia, American folklore society 1954 [i.e. 1955] ix, 51 p. illus. (Memoir 45.)

Ritchie, Jean. Singing family of the Cumberlands; il. by Maurice Sendak. New York, Oxford University press 1955. vi, 282 p.

Roberts, Helen H. and Swadesh, Morris. Songs of the Nootka Indians of western Vancouver Island, based on phonographic records, linguistic and other field notes made by Edward Sapir. Transactions of the American philosophical society (Philadelphia, Pennsylvania, U.S.A.) 1955, new series XLV, part 3, p. 197-327, 7 fig.

Music, words, English translation, and individual notes on 99 gambling, pot-latch entry, imitative and game, wolf ritual, marriage, lullaby, and doctoring songs. Good analysis of music and texts.

Seely, Marcia Wells. Neighbors (Massachusetts): epitaphs from Taunton. *NYFQ* 1955, XI, 137-145.

Whitaker, Philip. Songs: two ballads of the French-Indian war, 1763, by P . . . W . . ., transcribed by Louise Hasbrouck Zimm. *NYFQ* 1955, XI, 219-223.

Two texts (one with music) from ms. notebook of Whitaker family of Ulster county, in New York, U.S.A. Notes.

Whitfield, Irène Thérèse. Acadian folk songs. Baton Rouge, Louisiana state university press [1955]. 58 p.

Originally a chapter in the author's Louisiana French folk songs, Baton Rouge, Louisiana state university press 1939. Includes unacc. melodies. Bibliographical footnotes.

Wilgus, D. K. Ballad classification. *MFI* 1955, V, 95-100.

Discusses briefly the convenience of classifying Anglo-American ballads by their narrative themes.

Wilgus, D. K. A syllabus of Kentucky folksongs. *Kentucky folklore record* 1955, I, 31-38.

Plans and problems of making one.

Wilgus, D. K. Down our way: open the "ballet box." *Kentucky folklore record* 1955, I, 85-89.

3 ballad texts (Texas rangers, George Louis and little Onie, Drunkard's vow) from a ms. and clipping collection, 1918-1936, of Quality, Butter county, Kentucky, U.S.A.

Winner, Julia Hull. Two traditional games from western New York. *NYFQ* 1955, XI, 122-125.

Shinny pig and Old witch.

Woodall, James R. Sir Hugh: a study in balladry. *SFQ* 1955, XIX, 77-84.

Analysis of the situation and story in Child 155, based on 25 versions, chiefly U.S.

Yates, Thelma R. Unwritten negro folksongs. Michigan history (Lansing) 1953, XXXVII, 183-196.

Words and music of 24 religious and other folksongs, collected around Detroit, from negroes born in Georgia, Mississippi, Tennessee, Arkansas, and Texas, with notes on informant and provenience.

LATIN AMERICA

Alcevedo López, Santos. Macehualcuicatl; cantos populares. México, Vargas Rea, 1954. 42 p.

Arroyo Ponce, Gamaliel. Literatura oral de Tarma. Archivos peruanos de folklore (Cuzco) [1955?] I, no. 1, p. 70-85.

Words (no music) in Spanish, or Quechua with Spanish translation, of 8 songs from Tarma, Peru.

Berruti, P. Manual de danzas nativas; coreografías, historia y texto poético de las danzas; 1. ed. Buenos Aires, Editorial Escolar [1954]. 265 p. illus.

Boiteux, Lucas A. Achêgas à poranduba catarinense. Boletim trimestral da Comissão catarinense de folclore (Florianópolis, Santa Catarina, Brasil) 1954, VI, nos. 20-21, p. 10-17.

Text in verse of *pasquim* composed by Manuel José de Borba, of Lagôa, in 1893-1894.

Borba, Hermilo. Danças pernambucanas. Rio de Janeiro, Casa do Estudante do Brasil 1951.

Brandão, Théo. La condessa. RDTP 1954, X, 591-643.

Gives 60 texts or fragments of verses of this Spanish children's game, based on ballad, from Spain, Portugal, France, Brasil, and various Spanish American countries.

Câmara Cascudo, Luís da. Cheira a cravo, cheira a rosa. DLP 1954, 6. série, V-VI, 134-135.

Cites 4 variants from Portugal and 2 from Brasil of this quatrain, addressed to the Virgin, various saints, and even a *cozinheira*, for different purposes.

Cobeña, Carmen. Apuntes sobre el juego de la zaranda de calabaza en Venezuela y Australia. *Boletín indigenista venezolano* (Caracas) 1953, I, 521-523, 1 pl.

Hollow perforated ball on stick twirled to produce a noise.

Delgado Vivanco, Edmundo. El caballo en los cantares populares. TRPC 1954-1955, año V, vol. VII, nos. 16-18, p. 22-35.

39 texts only of folksong verses of Andean Peru about the horse, some in Quechua with Spanish translation.

Entregas de poesía popular colombiana, no. 1. Bogotá, Ministerio de educación nacional, División de extensión cultural, Escuela de arte folklórica, dirige: Helcías Martán Góngora 1955. 16 p.

Texts of coplas of Mercaderes and Florencia, Cauca, from the collection of Victor Quintero R.

Espejo, Antonieta. La danza de los Tecuanes en Acatlán, Puebla. ASFM 1954, IX, 117-128, 4 il.

Describes the place and people, the dance and its costumes. Nahuatl *tecuani* 'wild beast,' in our dance, the tiger.

Fernández Arámburu, Germán and José. Versos de Huapango. ASFM 1955, X, 71-78.

Huapango verses, with 3 examples of music, from Hidalgo, Mexico.

Gili Contreras, Mario Alberto. Las guerrillas indígenas de Chiyaraqe y Toqto. *Archivos peruanos de folklore* (Cuzco) [1955?] I, no. 1, p. 110-119.

Describes sling stone battles on certain dates, their songs, booty, participants.

Honorat, Michel Lamartinière. Les danses folkloriques haïtiennes. Port-au-Prince, Imprimérie de l'état 1955. 87 p. (Pub. du Bureau d'ethnologie, série II, no. 11.)

On folkdances of Haiti, their origin, classification, musical accompaniment and instruments, their presentation and place in Haitian life. Gives music from Rada, Congo, and Petro rites, p. 47-62.

Knight, Mabel S. Colorful dances at the Mexican folklore center. *Mexican-American review* (Mexico) 1954, XXII, no. 4, p. 22-23, 43, il.

Lavín, Carlos. *El rabel y los instrumentos chilenos*. Revista musical chilena (Santiago de Chile) 1955, X, no. 48, p. 15-28, 4 pl. music.

Surveys this medieval heritage from Spain and its related forms and antecedents, and its influence in Chilean folkmusic.

Lekis, Lisa. *Selected Caribbean dance bibliography*. Doors to Latin America (Gainesville, Florida, U.S.A.) 1955, II, no. 2, p. 2-8.

Lira, Jorge A. and Farfán, J. M. B. *Himnos quechuas católicos cuzqueños*. FACI 1955, III, no. 3, p. 121-232, 6 fotos.

Quechua texts and Spanish translations of 47 Roman Catholic hymns (with music of some), from Cuzco, Peru. Also a good introductory study (50 p.) by Lira on area of diffusion, Inca and Roman Catholic hymns, Quechua Catholic hymns and Biblical lit., Quechua folklore and the hymns, their function, linguistic value, music, and translation.

Marcelin, Milo. *Danses et chants vodou*. Optique (Port-au-Prince) Feb. 1955, no. 12, p. 29-37.

Remarks on voodoo song and dance in Haiti.

Marcelin, Milo. *Jeu de coqs*. Optique (Port-au-Prince) March 1955, no. 13, p. 35-41.

General description of cockfighting in Haiti.

Martí, Samuel. *Instrumentos musicales precortesianos*. Mexico, D. F., Instituto nacional de antropología 1955. 227 p. il. music.

A vivid study of archeological remains, murals, ms. illustrations, early chronicles, and actual percussion, wind . . . instruments of clay, bone, wood, shell . . . of pre-Conquest Mexican Indians, their construction, function, scale, melody, harmony. . . . Comparison with modern indigenous Mexican musical tradition shows a continuity of this live and dynamic tradition.

Mendoza, Vicente T. *La canción del novio desairado*. Anales del Instituto de investigaciones estéticas (Univ. nac. autónoma de México) 1954, VI, no. 22, p. 55-88.

Cites verses (and a little music) of 34 wedding songs from Spain (14), Santo Domingo (1), Puerto Rico (2), Argentina (6), New Mexico (1), and Mexico (10), that treat of the theme of the abandoned sweetheart, and analyzes their content in detail.

Mendoza, Vicente T. Música indígena otomí; investigación musical en el valle del Mezquital (1936); segunda parte. Revista de estudios musicales (Universidad nac. de Cuyo, Mendoza, Argentina) 1954, III, no. 7, p. 221-246.

Words, music, and notes of love songs, nos. 7-20.

Mendoza, Vicente T. Mensajes y mensajeros en la poesía tradicional de México. FACI 1955, III, no. 3, p. 71-84, 2 fig.

Cites passages from Mexican balladry il. messages and envoys (from dove to person) by whom they are sent.

Mendoza, Vicente T. Folklore y música tradicional de la Baja California y Sonora. ASFM 1955, X, 53-69.

On dances, indigenous music, Hispanic music, *coplas* and games, *tonadillas*, *corridos*, from folklore of Lower California and Sonora, Mexico, with examples.

Orea, Basilio. Romance tradicional de Bernal Francés, en México. ASFM 1954, IX, 81-115.

Study, with texts, of 31 Mexican variants of this old ballad from Spain, from its arrival in Veracruz to its spread to New Mexico and Oaxaca.

Palmier, Luiz. O folclore nas tradições de cultura dos fluminenses. Jornal do commercio (Rio de Janeiro) Oct. 3, 1954, p. 7-8.

General observations on folk poetry, dance, music, and other forms, in state of Rio.

Pérez del Cerro, Haydee S. B. de. Compendio de danzas folklóricas argentinas: historia, coreografía, zapateo [por] Haydee S. B. de Pérez del Cerro [y] Raquel Nelli. Buenos Aires, 1953.

Ramón y Rivera, Luis Felipe. El joropo; música y coreografía. Caracas, Eds. del Ministerio de educación, Dirección de cultura y bellas artes, Instituto de folklore 1955. 15 p. (Biblioteca venezolana de cultura. Colección "Folklore y etnología.")

Explanations and ils. of steps and figures, music and verses, of this national folkdance of Venezuela, for those who wish to learn to dance it.

Reyes, Alfonso. Poesía indígena. Nicaragua indígena (Managua) 1955, segunda época, nos. 5-6, p. 27-39.

On early indigenous poetry of Mexico, of folklore value.

Rodríguez Rivera de Mendoza, Virginia. *Peleas de gallos en México. Previsión y seguridad* (Monterrey, Mexico) 1955, p. 305-317.

Describes cockfighting in Mexico, feeding cocks, exercising, spurs, ring, types of wound, vocabulary. . . .

Romero, Emilia. *Juegos infantiles tradicionales en el Perú*. FACI 1955, III, no. 3, p. 94-120.

Cont. Verses, descriptions, and notes on 11 children's games of Peru.

[Rosemberg, Tobías] *Los juegos infantiles en el folklore de Tucumán: "Las tapaditas."* BATF 1954, año V, vol. III, nos. 49-52, p. 14-16.

On this children's game of throwing little pieces of cardboard to cover a target piece.

Sala González, Socorro. *Canto de Posadas y Navidad en Santa Rosa Veracruz*. ASFM 1954, IX, 25-79, 7 fotos.

Words and music of Christmas songs from Ciudad Camerino Mendoza, Veracruz, Mexico. Musical analysis. Notes on the festival. Includes 12 songs of Posadas, Dec. 15-24, 3 of Christmas eve, and 12 of the Shepherds.

Seraine, Florival. *Sobre o reisado no interior cearense*. Boletim trimestral da Comissão catarinense de folclore (Florianópolis, Santa Catarina, Brasil) 1954, VI, nos. 20-21, p. 32-35.

On this dramatic dance in Ceará, Brasil.

Stella de Novaes, Maria. *Os holandeses no Espírito Santo (história e folclore)*. Vitória 1953. 10 p.

Gives words only of a few ballad verses, and historical events on which they are based.

Tavares de Lima, Rossini. *Melodia e ritmo no folclore de São Paulo*. São Paulo, Brasil, Ricordi 1954. 143 p. il.

Notes and il. music and words of Brasilian folkdances: cucurú, fandango, catereté, batuque, samba, jongo, also on magic-religious ceremonies of the *terreiro*, folk musical instruments ,tuning of 10-string *viola*, and fotos of musical instruments.

Vellard, J. and Merino, Mildred. *Études sur le lac Titicaca, VI: Bailes folklóricos del altiplano - Danses du haut-plateau bolivien.* Repr. of *Travaux de l'Institut français d'études andines* (Paris-Lima) 1954, IV, 59-132, 16 fotos.

Notes on 47 folk dances of Aymara region of Tihuanaco, Bolivia, with background sketch on the region, its festivals, and musical instruments, and summary of this essay in French. Longest notes are on the Mimulo (11 p.), Inka (5 p.), and Chaca (4 p.).

D DRAMA

Amades y Gelats, Joan. El "ball de diables." *Boletin de la biblioteca-museo Balaguer* (Villanueva y Geltrú, Spain) 1954, II, 37-50.

Brief survey of this representation of struggle between evil and good (devils and angels) since the 12. century in Cataluña, Spain. Sometimes it is merely a dance, other times it is developed into a brief drama; and is presented at various festivals.

Catalá y Roca, Pedro. Folklore catalano: el "misteri" de Elche, circunstancia de folklore. *FN* 1954, IX, nos. 1-2, p. 40-56, 3 fotos.

Describes religious drama of burial of Virgin, given annually Aug. 14-15 in Elche, Alicante, Spain.

Las Cuatro apariciones (el cerrito); autor anónimo. *ASFM* 1955, X, 131-140, 2 il.

Text of religious folk drama of 4 appearances of the Virgin to Juan Diego, given Dec. 10 in San Juan Coscomatepec, Veracruz, Mexico.

Entremés de las albóndigas; manuscrito anónimo. *ASFM* 1954, IX, 129-143.

Text of this play. See also Ernesto Mejía Sánchez, *Apostillas al entremés: las albóndigas del coronel*, *ASFM* 1954, IX, 144-146, Rubén Dario, *El mercado, Managua*, Nov. 14, 1885, prose anecdote about Col. Arrechavala, governor of Leon, Nicaragua.

Karasek-Langer, Alfred. *Die donauschwäbische Volksschauspielkundschaft; Entdeckung und Untergang.* *Jahrbuch für Volkskunde der Heimatvertriebenen* (Salzburg, Austria) 1955, I, 93-144.

Study of folk drama tradition of Donau Swabians of southeastern Europe, secular and especially religious (Christian), its tradition bearers, dress and art, areas, bibl. . . until its end in 1945.

Lago, Roberto. *Retablos y títeres en España*. Universidad de México, 1954, IX, nos. 1-2, 19-21.

Notes on puppetry from 17. century Spain.

Pearce, T. M. *Tracing a New Mexican folk play*. NMFR 1954-1955, IX, 20-22.

Study of the Spanish Nativity play, *Los pastores*, in New Mexico, U.S.A.

Saavedra, Alfredo M. *Viernes Santo en Tamiahua*. BATF 1954, año IV, vol. III, nos. 53-54, p. 41-43.

Describes chiefly a Good Friday Passion play.

F CUSTOM FESTIVAL

Alegría, Ricardo E. *La fiesta de Santiago Apóstol en Loíza Aldea*. Madrid, ARO 1954. XXV, 76 p. 56 il. (3 of them in colors). (Colección de estudios puertorriqueños.)

Prolog by Fernando Ortiz contains interesting observations on the *diablitos negros*. Land and people. Origin of cult of Santiago in Spain and America. Origin of the festivals in Loíza. Organization of the festival. Its images. Novenas. Celebration of this festival c. July 25-28. Masks. Meaning and function of the festival.

Alford, Violet. *Carnival at Binche*. FL 1955, LXVI, 352-357.

Describes costumes, Sunday, Gilles' step, Monday, Mardi Gras, music, origin, of Carnival Gilles at Binche, Hainault, Belgium, in 1954.

Amades y Gelats, Joan. *Figures del pessebre desaparegudes*. Repr. of Boletín de la Asociación de pesebristas de Barcelona 1954, no. 5. 8 p.

On figures represented in Catalan manger scenes.

Aretz-Thiele de Ramón y Rivera, Isabel. *La fiesta de San Juan en Cúpira*. Boletín del Instituto de folklore (Caracas) 1955, II, 57-61.

Avida, Yehuda. [Strange immersions.] YAI 1955, III, 9-11.

In Hebrew. On ritual immersion customs after release from prison, divorce.

Basile, Antonino. Folklore comparato: un' usanza funebre: la rotura rituale del bicchiere. FN 1954, IX, nos. 1-2, p. 8-15.

Short comparative study of custom of placing on or in a grave a glass, cup, plate, or other object associated with the deceased, broken or whole.

Bennit, Dorothy V. Albany preserves its Dutch lore. NYFQ 1955, XI, 246-255.

Descriptions center about St. Nicholas and celebration of his day, Dec. 6, by New York Dutch, his association with Christmas, and even to New Year, various customs of this festive season, recipe for *olykoeks*, Dec. 6 children's parties. . . .

Blom, Frans. Ossuaries, cremation, and secondary burials among the Maya of Chiapas, Mexico. JSAP 1954, n.s. XLIII, 123-135, 12 fig. pl. map.

Borhegyi, Stephen F. de. The cult of Our Lord of Esquipulas in Middle America and New Mexico. P 1954, LXI, 387-401, 4 fig.

Cult of this black Christ appears to have originated in 16. century Guatemala and spread as far as New Mexico, U. S. A. by the 19. century, and fuses European Christianity with pre-Columbian earth eating and sacred significance of black color.

Brilling, Dov. [Firstborn domestic animals in Frankfurt am Main.] YAI 1955, III, 15-17.

In Hebrew. Ceremonial burial of firstborn clean animals.

Buitrago, Edgardo. Campo-santos de Subtiava. Nicaragua indígena, órgano del Instituto indigenista nacional (Managua) 1955, 2. época II, no. 4, p. 33-37.

On taking food and drink to graves of dead on Nov. 2.

Canestrier, Paul. La hallebarde dans les fêtes villageoises du comté de Nice. Arts et traditions populaires (Paris) 1955, III, 23-32, pl. 3-4.

It is the sign of order held by the president of the youths' festival committee, indicating his authority from the mayor, found in villages of Nice, France. Other data on their festivals.

Cardona, Miguel. Ceremonias tradicionales de velorio y entierro. *Boletín del Instituto de folklore* (Caracas) 1954, I, no. 8, p. 215-225.

Wake and burial customs of Venezuela.

Carluci, María Angélica. La 'couvade' en Sudamérica. *Runa* (Universidad de Buenos Aires) 1953-1954, VI, partes 1-2, p. 142-174, 2 maps.

Maps show distribution in South America and the world. Describes briefly form of couvade among many South American Indians. Considers its significance: affirmation of paternity.

Cavero, Luis E. Rito funerario: el pichqa. *Archivos peruanos de folklore* (Cuzco) [1955?] I, no. 1, p. 154-156.

Describes fifth day death rites from Huanta, Ayacucho, Peru.

Chaves, Luís. O ciclo português do Natal. *Boletim trimestral da Comissão catarinense de folclore* (Florianópolis, Santa Catarina, Brasil) 1954, VI, nos. 20-21, p. 77-83.

On the Christmas festival in Portugal.

Coluccio, Félix. Folklore argentino: las mingas: fiestas alegres del trabajo. *FN* 1954, IX, nos. 1-2, p. 70-83.

Describes work custom of Argentina, with a few comparative references, of neighbors assembling for a collective task (harvesting, houseraising . . .), followed by feasting and merrymaking.

Coluccio, Félix. Costumbres relativas al matrimonio en América. *Notas e informaciones: ciencias sociales* (Unión panamericana, Washington, D. C.) 1954, V, no. 30, p. 252-261.

Describes various wedding customs of several countries of Hispanic America (Argentina, Peru, Bolivia, Ecuador, Dominican Republic, Mexico, Panama).

Coluccio, Félix. Fiestas y costumbres de América. Buenos Aires, Editorial Poseidón [1954]. 125 p.

Corso, Raffaele. La 'couvade' y su interpretación. *Runa* (Universidad de Buenos Aires) 1953-1954, VI, partes 1-2, p. 133-141.

Surveys forms of this birth custom in various parts of the world and their possible significance.

Corso, Raffaele. Il rito della covata in un racconto popolare della Corsica. *Homenaje a Fritz Krüger* (Univ. nac. de Cuyo, Mendoza, Argentina) 1954, II, 357-367, 13 il.

Compares a modern Corsican tale with ancient Greek account of Jove and the birth of Minerva to show the persistence of couvade. Also examines its significant aspects in cannibalism and adoption rites.

Corso, Raffaele. La regione del Pollino: un antico uso ed i suoi raffronti, Sybaris (Castrovilliari, Italy) 1955, II, nos. 10-11, p. 2-4.

Domínguez, Luis Arturo. Velorio de angelito. Mérida, Venezuela, Vigilante 1955. 55 p. 20 pl. (Pubs. de la Dirección de cultura, Universidad de los Andes, no. 45.)

Good description of burial rites of innocent babies, who are supposed to go directly to Heaven, as described in Caracas, Falcón, and Táchira, Venezuela. After a brief sketch of courting, marriage, pregnancy, and birth customs, author describes preparation of corpse, dress, adornment, altar, songs (with several texts, and music of 3), dance, musical instruments, games, legends, proverbs, belief, burial. . . . Bibl. and list of 22 informants.

Dupouy, Walter. Algunos casos de postura nilótica (Nilotenstellung) entre indios de Venezuela. *Boletín indigenista venezolano* (Caracas) 1953, I, 287-297, 16 fotos in 8 pl. map.

Cites references from various parts of the world of resting position standing on one leg and resting other leg against it, and adds fotos of several cases from Venezuela.

Dupouy, Walter. Noticia sobre una curiosa postura sentada de los guaika. *Boletín indigenista venezolano* (Caracas) 1953, I, 491-499, pl.

On sitting position of 2 men facing each other, each with legs alongside other's body.

Dupouy, Walter. Singular postura de los guaika para beber agua. *Boletín indigenista venezolano* (Caracas) 1953, I, 525-526, 1 pl.

On position of body bent forward to place mouth on level with surface of water for drinking.

Fernandes, José Lourenço. Notas para a festa de São Benedito - Congadas da Lapa. *Anais do 1. congresso brasileiro de folclore*, Rio, Aug. 22-31, 1951 (Ministério das relações exteriores) 1955, III, 243-302.

On festival of St. Benedict, Dec. 26, in Paraná, Brasil, and its dramatic dance (*congada*), with description of costumes, choreography, music, and text.

Fiestas de toros. RDTP 1955, XI, 178-186.

Descriptions of different festivals in various parts of Spain in which bull-fights appear.

Foster, George M. The fire walkers of San Pedro Manrique, Soria, Spain. Journal of American folklore 1955, LXVIII, 325-332.

Describes this and other aspects of St. John's day (June 24) celebration, especially of the *móndidas*, considers the physical aspects of firewalking, and its possible pagan background. Also of interest are its "maypoles" and blending with Christian custom and acquisition of an explanation in Spain's history.

Gaster, Theodor H. New Year: its history, customs, and superstition. New York, Abelard-Schuman 1955, xii, 138 p.

Giese, Wilhelm. Roubar a noiva. DLP 1954, 6. serie, V-VI, 25-33. Comparative study of stealing bride in Romance countries.

Hymes, Virginia Dosch. Athapaskan numeral systems. IJAL 1955, XXI, 26-45.

Good descriptive analysis.

Ibarra Grasso, Dick Edgar. La cuenta por resta en la América indígena. Cochabamba, Bolivia, Imprenta universitaria [c. 1954]. 51 p. (Universidad mayor de San Simón. Pubs. del Departamento de cultura, cuaderno no. 2.)

On counting systems of New World Indians, especially on manner of expressions by subtraction (9 is 10 less 1), with Old World comparisons.

Imbelloni, J. Desbrozando la 'couvade.' Runa (Universidad de Buenos Aires) 1953-1954, VI, partes 1-2, p. 175-199.

Surveys efforts of writers since Middle Ages to interpret this custom, and tries to clarify thinking about it.

Jacovella, Bruno C. Fiestas tradicionales argentinas. Buenos Aires, Lajouane 1953. 71 p. illus.

Klein, Herbert. Das Aussterben der Bauern-Badstuben in Salzburg; eine amtliche Erhebung über die Badstuben aus dem Jahre 1793. OZV 1954, LVII (n.s. VIII), 97-114, 6 fotos, map.

On the Salzburg bathhouse in 1793.

Kretzenbacher, Leopold. *Der Nagel am Kreuz; das Kultzeichen einer steirischen Sakrallandschaft.* OZV 1955, LVIII (n.s. IX), nos. 1-2, p. 25-56, 8 fig.

Studies Austrian cult of nail of Christ's cross.

Larson, Mildred R. Danish lore in Denmark and at Troy, New York. NYFQ 1954, X, 266-273.

Describes chiefly festivals of New York Danes.

Laytano, Dante de. *Folclore do Rio Grande do Sul; tradições populares do ciclo agro-pastoril.* Anais do 1. congresso brasileiro de folclore, Rio, Aug. 22-31, 1951 (Ministério das relações exteriores) 1955, III, 95-135.

Describes *pixurú* in Rio Grande do Sul, Brasil, the custom of friends and neighbors all to assemble to help a man clear ground, harvest, build a house. . . . He serves food and the party ends with dancing. He does the same for them when they need him. Indian origin. Origin of the word.

Marcelin, Milo. Coutumes funéraires. Optique (Port-au-Prince) 1955, no. 11, p. 45-49.

On funeral customs of Haiti.

Marcelin, Milo. Les fêtes en Haïti. Optique (Port-au-Prince) 1955, 1955, no. 16, p. 33-45.

Chronological list of Haitian festivals through the year, with brief description of each.

Mata Machado Filho, Aires da. A festa do Divino e os caboclinhos. Anais do 1. congresso brasileiro de folclore, Rio. Aug. 22-31, 1951 (Ministério das relações exteriores) 1955, III, 75-91.

On this festival, and text of *caboclinko* dramatic dance.

Mendoza, Vicente T. La Navidad en la campiña mexicana. Universidad de México 1954, IX, nos. 3-4, p. 18-19.

Mendoza, Vicente T. El alumbramiento en el México de antaño y hoguero. ASFM 1955, X, 79-94, 4 il.

Birth customs from pre-Hispanic to modern Mexico, including words and music of a song, "Juan Lanas," which alludes to some.

Métraux, Alfred. *Rites funéraires des paysans haïtiens. Arts et traditions populaires* (Paris, Société d'ethnographic française) Oct.-Dec. 1954, no. 4, p. 289-306, 6 fig.

On Haitian death customs: preparation of corpse, watch and its games, burial, mourning. . . .

Morote Best, Efraín. *La zafa-casa.* TRPC 1954-1955, año V, vol. VII, nos. 16-18, p. 59-78.

On Peruvian ceremonies on placing thatched roofs.

Morote Best, Efraín. *La fiesta de San Juan, el Bautista.* Archivos peruanos de folklore (Cuzco) [1955?] I, no. 1, p. 160-200, 2 pl. 4 fig.

Describes St. John (June 24) festival in various towns of Andean Peru, with comparative historical background.

Nacht, Jacob. [Synagogue and house inauguration.] YAI 1955, III, 12-15.

In Hebrew. Cornerstone and roof raising ceremonies.

Naselli, Carmelina. *Le donne nella festa di Sant' Agata a Catania (ossia delle 'ntuppateddi).* Archivio storico per la Sicilia orientale 1952, 4. serie, V (XLVIII in whole series), nos. 1-3, p. 189-225, 6 pl. Repr. Catania, Società di storia patria 1954.

On women in festival of St. Agatha, Feb. 4-5, in Catania.

Newman, L. F. Weights and measures. FL 1954, LXV, 129-148.

Primarily on weights and measures in England, also on currency and time measure, with some comparisons.

Novelo Erosa, Paulino. *Hanalpixán.* YMTM 1954, año XVI, tomo XV, nos. 183-184, p. 191-195.

On this aspect of the festival honoring the dead, Nov. 1-2, in Yucatan, Mexico, of offering food to the dead.

Pâques, Viviana. *Aspects de la vie spirituelle du marinier, résultats d'une enquête à Conflans-Sainte-Honorine et à Chalon-sur-Saône.* Arts et traditions populaires (Paris, Société d' ethnographie française) Oct.-Dec. 1954, no. 4, p. 307-323, 2 pl.

Religious customs, saint cult, life cycle, and protection of person and boat among these sailors. Customs, with correlated beliefs.

Roca Wallparimachi, Demetrio. Ceremonias de velorios fúnebres. Archivos peruanos de folklore (Cuzco) [1955?] I, no. 1, p. 138-153.

Describes death watch ceremonies from Cuzco.

Roth, A. N. Z. *Memento moris* in the customs of the Khevra Kadisha.] YAI 1955, III, 17-20.

In Hebrew. Burial implements at feasts and festivals in Kanizsa, Hungary.

Rubin, Ruth. Songs: "Chanuke, O Chanuke" (Jewish). NYFQ 1954, X, 308-309.

Yiddish words (with English translation) and music (Chassidic tune) of this holiday song as sung at Dec. Feast of lights.

Sánchez García, Julio. Fiestas del Carmen en México. ASFM 1955, X, 103-115, 6 il.

Describes festival of Virgen of Carmen (July 16) in Mexico City.

Serrano, Leopoldo. Crónica folklórica de las festividades de San Sebastián de Diriamba, Nicaragua indígena (Managua) 1955, segunda época, nos. 5-6, p. 41-63.

On patron saint festival of Jan. 20.

Speroni, Charles. California fishermen's festivals. WF 1955, XIV, 77-91.

San Francisco Italians honor María Santíssima del Lume on first Sunday in October. Monterey honors Santa Rosalia at full moon in September. San Pedro's late September festival is more secular. Point Loma Portuguese celebrate the Pentecostal festival of the Holy Ghost.

Theil, A. Paul. The ancient city's fiesta. P 1955, LXII, 259-267.

On mid September festival honoring the bloodless reconquest of Santa Fe, New Mexico, U. S. A., first proclaimed in 1712.

Valencia, Faustino. Carnaval en Sicuani, Archivos peruanos de folklore (Cuzco) [1955?] I, no. 1, p. 157-159.

Varas Reyes, Víctor. Caballerías durante las fiestas de Guadalupe en Tarija, Bolivia. ASFM 1955, X, 117-130, 6 il.

Describes this festival on first Sunday in October.

M ART CRAFT ARCHITECTURE

Alcina, José. Sonajas rituales en la cerámica mejicana. *Revista de Indias* (Madrid) 1953, XIII, no. 54, p. 527-538, 3 fig. 2 maps.

Examines 3-legged pottery bowls with balls in the hollow legs, from pre-Columbian Mexico and other types of rattles found in America. Mexico appears as center of diffusion. Believes they were used in some religious rites.

Amades y Gelats, Joan. La barretina. Barcelona [c. 1955.] 78 p. il. (Biblioteca de cultura tradicional, I.)

On this typical Catalan cap, a type of headdress known in various Mediterranean regions.

Avila, María Teresa. La elaboración del carbón. BATF 1954, año IV, vol. II, nos. 47-48, p. 243-249.

Good description of charcoal making in Santiago del Estero, Argentina,— tools, the woodcutter and his customs, kinds of wood, cart for transporting it . . .

Barba, Preston Albert. Pennsylvania German tombstones; a study in folk art. [Allentown? Pa., 1954] 232 p. illus. (The Pennsylvania German Folklore Society, v. 18.)

Bauer, Martha. Der Weinbau des Nordburgenlandes in volkskundlicher Betrachtung. Eisenstadt, Austria 1954. 197 p. 53 il. (Burgenländisches Landesmuseum und Institut für die wissenschaftliche und wirtschaftliche Erforschung des Neusiedlersees. Wissenschaftliche Arbeiten aus dem Burgenland, Heft 1.)

Excellent description of wine production in north Burgenland, Austria, its history, cultivation of the vine through the year, tools, press, cellar, labor, pay, harvest custom and festival, proverb and song.

Byran, Charles Faulkner. The Appalachian mountain dulcimer enigma. TFSB 1954, XX, 86-90.

Relates his search for similar musical instruments in Europe, with a clue it may be of Scandinavian origin.

Cardona, Miguel. Preliminares al estudio del tocado en Venezuela. Boletín del Instituto de folklore (Caracas) 1955, II, 44-57.

On Venezuelan headdress and hair styles of men and women.

Caro, Baroja, Julio. *Sobre la historia de la noria de tiro.* RDTP 1955, XI, 15-79, 25 fig.

On the water wheel turned by animals, in the works of medieval Arabic authors, its expansion in the Islamic world, in India, China, the Occident, and Spain.

Cruxent, J. M. *Artes e industrias rurales de Venezuela: la influencia influencia indígena.* Boletín indigenista venezolana (Caracas) 1953, I, 423-431, 6 pl.

In praise of indigenous art.

Dias, Jorge. *Tretanken und Wasseranken in Portugal. Homenaje a Fritz Krüger* (Univ. nac. de Cuyo, Mendoza, Argentina) 1954, II, 437-456, 11 il.

Tread and water pulverizers to hull or pulverize grain,—a kind of mortar and pestle arrangement.

Drucker, Philip. *The Cerro de las mesas offering of jade and other materials.* Smithsonian institution. Bureau of American ethnology, bulletin 157. Anthropological papers, no. 44. 1955, p. 25-68, fig. 2-9, pl. 27-54.

Describes ancient stone (chiefly jade) figurines, plaques, earspools, beads . . . from Veracruz, Mexico.

Duque Gómez, Luis. *Colombia: monumentos históricos y arqueológicos; I. Monumentos y objetos arqueológicos; II. Arte colonial neogranadino.* Mexico, D. F. 1955. 2 vol. 182 p. 16 pl. map; 272 p. 24 pl. map. (Instituto panamericano de geografía e historia. Comisión de historia. 72. Monumentos históricos y arqueológicos. X. Pub. 179.)

Good general survey of archeological and colonial art and architecture, its description, preservation, and study, including stone and metal work, ceramics, woodcarving, painting, sculpture, architectural styles, fortifications, churches.

Dutton, Bertha P. *Tula of the Toltecs.* P 1955, LXII, 195-251, 20 pl. 2 plans.

Good description of building remains in Hidalgo, Mexico.

Evans, Clifford. A ceramic study of Virginia archeology, by ; with appendix: An analysis of projectile points and large blades, by C. G. Holland. Washington, D. C., U. S. government printing office 1955. 195 p. 30 pl. 23 fig. chart. (Smithsonian institution. Bureau of American ethnology, bulletin 160.)

Study based on 24,047 sherds from 96 sites, in the U. S. National museum and 65 other collections. Compared with surrounding areas.

Fahringer, Fritz. So entstanden die Sandbilder; ein Beitrag zur Geschichte der Hinterglasmalerei im oberösterreichischen Mühlviertel. OZV 1955, LVIII (n.s. IX), nos. 3-4, p. 97-137, 36 il.

On Austrian under glass color sketches and their inscriptions, whose themes are chiefly Biblical and from saints' lives, a folk art now dead.

Farmer, Malcolm F. and Saussure, Raymond de. Split-twig animal figurines. Plateau (Museum of northern Arizona, Flagstaff, Arizona, U. S. A.) 1955, XVII, no. 4, p. 13-23, 3 fig.

Found only in southern Nevada and northern Arizona, U. S. A. Chiefly from Grand Canyon caves, 700-1100 A.D. They may have been used in hunting ritual.

Fay, George E. Indian house types of Sonora, I: Yaqui. MSMC 1955, XXIX, 196-199, fig. 3-5.

Fernández, Justino. Catálogo de las exposiciones de arte en 1953. Mexico, D. F. 1954. 48 p. (Suplemento del núm. 22 de los Anales del Instituto de investigaciones estéticas.)

Catalogs art exhibits month by month during 1953 in various galleries of Mexico City. Scattered through them are various items of folklore interest, from Mexico and elsewhere.

Fishler, Stanley A. Symbolism of a Navaho "wedding" basket. MSMC 1954, XXVIII, 205-215, 2 fig.

A study of the designs used on these baskets and their meaning.

Fishler, Stanley A. Navaho buffalo hunting. P. 1955, LXII, 43-57.

Examines evidence from 16. to 19. centuries, to show influence of Plains Indians on those of Arizona, U. S. A.

Gessain, Robert. Figurine androgyne eskimo (support de fusil sur le kayak). JSAP 1954, n.s. XLIII, 207-217, fig. 22-26.

Describes and speculates on origin of carved human figures used as gun-rests by Greenland Eskimos on their hunting boats.

Gibbs, Jerome F. The retablo ex-voto in Mexican churches. P 1954, LXI, 402-407, 2 fig.

On these paintings il. some miracle described in words below it, painted by folk artists and hung on church walls by the beneficiaries.

Giese, Wilhelm. Bodenstaendige Haeuser im Mesocco — und im Maggiatal. Boletín de filología (Universidad de Chile) 1954-1955, VIII, 71-84.

On Swiss dwellings.

Giese, Wilhelm. Telares de Astorga. RDTP 1955, XI, 3-14, 4 fig.

Describes looms of Astorga, Spain, and their fabrication of textiles of wool and linen and carpets, with technical vocabulary explained.

Gomes de Freitas, Luiz G. Estâncias antigas—véículos de carga cânhamo e linho. Comissão nacional de folclore do I.B.E.C.C.; Comissão estadual de folclore do Rio Grande do Sul (Porto Alegre) 1954, pub. 3, p. 41-85, 25 fotos.

On old plantations, their fields, big house and outbuildings, agriculture and cattleraising, slaves . . . , vehicles and their classification, and fiber plants, in Rio Grande do Sul, Brasil.

Grünn, Helene. Volkskundliches von Wäschergewerbe um Linz. Jahrbuch der Stadt Linz (Austria) 1954, p. 581-662, 14 il.

On the development and traditional stability in washing clothes in Linz, Austria, the social structure of workers, customs, implements, dress, beliefs . . .

Harcourt, Raoul d'. Les formes du tambour a membranes dans l'ancien Pérou. JSAP 1954, n.s. XLIII, 155-159, pl. 5.

Hoyos, Sancho, Nieves de. El traje regional de Extremadura. RDTP 1955, XI, 155-177, 2 pl. 1 fig.

Johnson, Irmgard Weitlaner. Chiptic cave textiles from Chiapas, Mexico. JSAP 1954, n.s. XLIII, 137-147, fig. 13-16, 1 pl.

Keramopoulos, A. [Kilts.] *Laographia* (Greek folklore society, Athens) 1954, XV, no. 2, p. 238-247.

In Greek. Indicates Roman origin of Greek kilts.

Krüger, Fritz. *Preludios de un estudio sobre el mueble popular en los países románicos*. Boletín de filología (Universidad de Chile) 1954-1955, VIII, 127-204, il.

Survey of dwelling furnishings in rural areas of Romance countries, including Hispanic America, their distribution in the different parts of the house, materials used in their fabrication, craftsmen, woodwork, decorative art, historical evolution, geographic distribution, history of furniture and linguistics, bibl.

Lehmer, Donald J. River basin surveys papers; Inter-agency archeological salvage program; no. 7—Archeological investigations in the Oahe dam area, South Dakota, 1950-51. Washington, D. C., U. S. government printing office 1954. xi, 190 p. 22 pl. 56 fig. 6 maps. (Smithsonian institution. Bureau of American ethnology. Bulletin 158.)

Describes architecture, pottery, stone, bone, horn, metal . . . work.

Levinski, Yom Tov. [Borrowed garments in Jewish tradition.] YAI 1955, III, 5-8.

In Hebrew. Jewish attitudes toward festival attire.

Lies, Elfriede. *Ein Wetteranzeiger aus Ferleiten*. OZV 1954, LVII (n.s. VIII), 137-138, 2 il.

Describes a carved wood head with 2 faces, to indicate good or bad weather, in Ferleiten, Salzburg, Austria.

Mauriange, Édith. *Le mobilier bressan à deux tons de bois*. Arts et traditions populaires (Paris) 1955, III, 97-115, 2 pl. 9 fig.

On form, ornamentation, local varieties, style, artisans, of peasant clothes cabinets from the last third of the 18. century to the beginning of the 20. century in Bresse, France.

Oberti, Federico. *El mate peruano*. Buenos Aires 1955. 16 p. (Repr. of Historia, I, no. 1.)

A look back into history at these decorated gourds in Peru that served as teacups for drinking mate.

Ortiz, Fernando. Los instrumentos de la música afrocubana, V: los pulsativos, los fricativos, los insulfativos, y los aeritivos; índices generales. Havana, Cardenas 1955. 529 p. fig. 408-487.

Vol. I-II were cited in this section in the 1953 Bibl., and vol. III-IV in the 1954 Bibl. This fifth and last vol. of this monumental work on Afro-Cuban musical instruments, after discussing instruments of the types mentioned in the above title, concludes with a general bibl. and index, and index of instruments cited through all vols.

Plath, Oreste. Cuchillos chilenos. TRPC 1954-1955, año V, Vol. VII, nos. 16-18, p. 55-58.

On types of knives in Chile.

Plath, Oreste. Algunos aspectos de la tecnología araucana. AI 1955, XV, 97-107.

On stone, bone, wood, weaving, basket, horse mane, feather, leather, horn, and musical instruments art of Chilean Indians.

Rands, Robert L. Some manifestations of water in Mesoamerican art. Smithsonian institution. Bureau of American ethnology, bulletin 157. Anthropological papers, no. 48. 1955, p. 265-393, fig. 14-23, pl. 72-76.

As seen in codices, murals, sculptures, and ceramics. Falling water portrayals show closely connected concepts regarding rain production.

Renaud, E. The pebble industry. MSCM 1955, XXIX, 148-153.

Reports on it from Europe, Africa, Asia, and America, in ancient times.

Robinson, Bert. The basket weavers of Arizona. Albuquerque, New Mexico, U. S. A., University of New Mexico press 1954. xii, 164 p. 73 fotos, 14 color pl. map.

Vivid description of 8 tribes by one who lived 30 years among them. On materials, art of basket weaving, decoration, color, design, uses of baskets and their place in culture. Background material on land, people, their history and culture is rich in diverse folklore of these groups.

Rubín de la Borrilla, Daniel F. La situación de las artes populares en Ecuador. AI 1955, XV, 69-76.

Answers Raúl Salinas, Manual arts in Ecuador, A I 1954, XIV, 315-326. The Ecuadorean Indian should be given tools and taught processes, but left to judge for himself what is beautiful. He should be treated as an artist, not as a competitor of machine production.

Schier, Bruno. Von den mittelalterlichen Anfängen der weiblichen Kopftracht. *Homenaje a Fritz Krüger* (Univ. nac. de Cuyo, Mendoza, Argentina) 1954, II, 319-338.

Cites medieval German poetry and other lit. descriptive of women's head-dress and hair adornment.

Serrano, Antonio. Contenido e interpretación de la arqueología argentina: el área litoral. Sante Fe 1954. 38 p. 25 fig.

Of folklore interest for description of pottery.

Spiess, Karl. Neue Marksteine; drei Abhandlungen aus dem Gebiete der überlieferungsgebundenen Kunst. Wien, Österreichischen Museums für Volkskunde 1955. 132 p. 28 pl. 15 fig. (Band VII.)

Contains 3 essays: the twofold origin of the tree of life in European folk art; Virgin Mary's dress, and the true face of Jesus, considering especially the traditional ties of art.

Tucci, Giovanni. Contributo allo studio del rombo. *Revista di etnografia* (Napoli, Italy) 1954-1955, VIII-IX, 1-16, 8 fig.

On this bull roarer toy in Italy and its various forms, usually a flat piece of wood twirled on a string to make noise, maybe an object of magic significance in earlier cultures.

Urbachová, Eva. Slovácké kožichy ve sbírách moravského musea. *Chasopis moravského moraviae* (Acta musei moraviae) (Brno, Chekoslovakia) 1954, XXXIX, 98-124, 8 fotos, 2 tables.

On traditional sheepskin overcoats from Slovacko, in southeastern Moravia, in the Museum of Moravia in Brno, of the late 19. century, their manufacture and decoration.

Valenzuela Rojas, Bernardo. La cerámica folklórica de Pomaire. AFCU 1954, nos. 6-7, p. 41-87, il.

Description of Pomaire, Chile, and its pottery (technical and aesthetic), carried on entirely by women, 95 percent of whom are potters.

Violant y Simorra, R. Instrumentos musicales de construcción infantil y pastoril en Cataluña. RDTP 1954, X, 331-399, 20 fig. 5 fotos; 548-590, fig. 21-33.

Describes various types of wind, vibration, string, and percussion instruments used by children and shepherds, their names, construction, musical character.

Wallace, William J. A basket weaver's kit from Death Valley. *MSMC* 1954, XXVIII, 216-221, 3 fig.

Describes contents of this late 19. century California, U. S. A., kit, and discusses the art indicated.

Wedel, Waldo R. Archeological materials from the vicinity of Mobridge, South Dakota. Smithsonian institution. Bureau of American ethnology, bulletin 157. *Anthropological papers*, no. 45. 1955, p. 69-188, fig. 10-12, pl. 55-71.

Describes cemeteries, pottery, stone, bone, shell, leather, wood, textile, metal and other art objects of Arikara.

Wildhaber, Robert. Über Bremsvorrichtungen. *Schweizer Volkskunde* (Basel) 1954, XLIV, 63-68, 5 fotos.

On this sled or wagon brake to regulate speed, in Switzerland.

N FOOD DRINK

Cáceres Freyre, Julián. Fabricación del patay en los algarrobales del campo de Palcipas (La Rioja y Catamarca). *FACI* 1955, III, no. 3, p. 5-36, 10 fotos, map.

Patay is bread made of black algarrobo flour. References to it since the 16. century, its production and consumption, in folk medicine and poetry.

Fouchard, Jean. Les joies de la table a Saint-Domingue. *RSHG* 1955, XXVII, no. 97, p. 59-63.

Data from historical documents on food and drink in colonial Haiti, chiefly 18. century.

Gomes Junqueira, Oswaldo. A farinhada. Comissão nacional de folclore do I. B. E. C. C.; Comissão estadual de folclore do Rio Grande do Sul (Porto Alegre) 1954, pub. 5, p. 271-273.

Describes preparation of meal from mandioca by cooperative labor of group.

MacFarlane, Janet R. Recipes: nineteenth century bread recipes. *NYFQ* 1955, XI, 69-72.

14, for biscuits, French bread, rolls, buns, wafers, cake, muffins, rice and corn meal bread, from New York, since 1795.

MacFarlane, Janet R. Early and late New York state recipes: a miscellany. *NYFQ* 1955, XI, 305-309.

12, from 18.-20. centuries.

Pulgar Vidal, Javier. Breves datos sobre la historia del curí. *Boletín de la Sociedad geográfica de Colombia* (Bogotá) 1954, XII, 117-124.

Distribution of the *Cavia Cobaya* Schreb in Colombia, zoological description of it, and evidence of it as a food animal among early Indians.

Quijada Jara, Sergio. Algunas comidas típicas del valle del Mantaro. *Archivos peruanos de folklore* (Cuzco) [1955?] I, no. 1, p. 86-93.

Describes preparation of a dozen folk foods.

Rendón, Silvia. ¿ Fué el maíz originario de América? *Boletín de la Sociedad geográfica de Colombia* (Bogotá) 1954, XII, 107-115, 2 fig.

Cites evidence of corn in America, Asia, Africa, and concludes its cultivation originated in the Danube valley or Transcaucasia.

P BELIEF

Albuquerque e Castro, Pilar R. de. Costumes da Catalunha: orações, superstições, esconjurados. *DLP* 1955, sexta série, IX, 28-32.

Prayers, charms, and other magic words from Cataluña, Spain, to cure ills, pacify forces of nature, and stop other evil effects.

Alvarez Sotomayor, Agustín. Los brujos de Chiloé. *AFCU* 1954, nos. 6-7, p. 89-106.

Beliefs, sources, initiation, transformation, flight, encounters, vengeance, vocabulary . . . of witches in Chiloe, Chile.

Amades y Gelats, Joan. Maternitat dels vegetals. *DLP* 1955, VII-VIII (sexta série), 27-41.

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They are closely related to factors of social structure, age and sex, emotional state, personality traits, and stylistic considerations.

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This amazing huge compilation by one who, though not a professional scholar, had long direct contact with these Indians of Chihuahua, Mexico, contains a wealth of misc. folklore data, under individual entries, such as hi-kuri (peyote), plants, animals, medicine, dance, rara-hi-pa (foot race game with ball), gods. . . . Usually Spanish equivalents of words are given. Introd. gives historical-cultural background sketch.

Tucker, H. C. The language of jazz. TFSB 1954, XX, 77-81.

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Vidal de Battini, Berta Elena. Un término geográfico: guadal. Homenaje a Fritz Krüger (Univ. nac. de Cuyo, Mendoza, Argentina) 1954, II, 313-318.

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Wilmes, R. Contribución a la terminología de la fauna y flora pirenaica: Valle de Vió (Aragón). Homenaje a Fritz Krüger (Univ. nac. de Cuyo, Mendoza, Argentina) 1954, II, 157-192.

On Aragonese plant and animal names.

Wood, Gordon R. Heard in the south. TFSB 1954, XX, 73-76; 1955, XXI, 42-45, 111-116.

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Wood, Gordon R. Some sources of information on Tennessee folk-speech. TFSB 1955, XXI, 20-26.

V PROVERB

Caro Baroja, Julio. El sociocentrismo de los pueblos españoles. Homenaje a Fritz Krüger (Univ. nac. de Cuyo, Mendoza, Argentina) 1954, II, 457-485.

Illustrated by proverbs, coplas, and other citations from Spanish folklore. A good background study for the *blasons populaires* of Spain.

Castillo de Lucas, Antonio. El perro y el gato; refranes y frases comparativas de aplicación humana. BATF 1954, año V, vol. III, nro. 49-52, p. 22-24.

Proverbs from Spain dealing with dogs and cats.

Castillo de Lucas, Antonio. Refranerillo de la alimentación. Boletim trimestral da Comissão catarinense de folclore (Florianópolis, Santa Catalina, Brasil) 1954, VI, nos. 20-21, p. 91-102.

Long list of proverbs from Spain dealing with eating and drinking.

Hoyos Sancho, Nieves de. Folklore spagnuolo: Wellerismos agrícolas de España. FN 1954, IX, nos. 1-2, p. 57-62.

Collection of sayings on agriculture which contain a direct quotation. "Wellerism," for me, has a more restricted meaning, in which the quotation is inappropriately applied to a stated situation, with comic effect.

Hoyos Sancho, Nieves de. *Refranes agrícolas, portugueses y españoles*. DLP 1955, VII-VIII (sexta serie), 152-155.

36 Portuguese proverbs and their Spanish parallels, related to the months of the year, in agriculture.

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Marcelin, Milo. *Proverbes créoles*. Optique (Port-au-Prince) 1954, no. 10, p. 45-53.

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Spalding, Walter. *Ditados e comparações gaúchas*. Boletim trimestral da Comissão catarinense de folclore (Florianópolis, Santa Catarina, Brasil) 1954, VI, nos. 20-21, p. 36-41.

Proverbial comparisons, and a few sayings, of gauchos in Rio Grande do Sul, Brasil.

Wildhaber, Robert. "Die Gänse beschlagen." *Homenaje a Fritz Krüger* (Univ. nac. de Cuyo, Mendoza, Argentina) 1954, II, 339-356, 4 il.

Studies the development of this proverbial phrase, To beat the goose (to act uselessly) and related materials in various European languages. It appears to be of French-Keltic origin.

W RIDDLE

Braddy, Haldeen. An east Texas "neck" riddle. *SFQ* 1954, XVIII, 222.

Jansen, William Hugh. Down our way: tell us a riddle, but in rhyme. *Kentucky folklore record* 1955, I, no. 2, p. 25-30.

Texts of a few story riddles, or *Halslösungsrätsel*, from Kentucky, U. S. A.

Santos González Vera, José. 444 adivinanzas de la tradición oral chilena. *AFCU* 1954, nos. 6-7, p. 107-218.

444 Chilean riddles and variants, grouped under 20 topics according to solutions, with abc indexes of solution words and initial verses.

Simon, Gwladys Hughes. Riddles from Ceylon. *WF* 1955, XIV, 174-187, 259-268.

English translations of 50, including some sayings, some with transliterated text, with solutions and explanations, collected in Ceylon, 1951-1953.

Taylor, Archer. An annotated collection of Mongolian riddles. Philadelphia, American philosophical society 1954. (Transactions . . . new series, vol. XLIV, part 3, p. 319-425.

Texts and solutions in English translation of 1,027 riddles with printed source cited (none were collected directly from oral tradition), and comparative notes, classified by Lehmann-Nitsche's system. Bibl. and abc index of solutions.

Theros, Agis. [Riddles of Alagonia.] *Laographia* (Greek folklore society, Athens) 1954, XV, no. 2, p. 421-428.

In Greek. A collection of 55.

BOOK REVIEWS

Tom Peete Cross, *Motif-Index of Early Irish Literature* (Indiana University Publications, Folklore Series No. 7) (Bloomington, 1952)

THE LATE AND MUCH beloved Celticist Professor Tom Peete Cross has left behind him, in his posthumous *Motif-Index of Early Irish Literature*, a monument of permanent value both for Celtic scholars and for folklorists.

In it he classifies the narrative motifs occurring in 181 books or journals cited so frequently as to require a code of abbreviations, and he refers to other works than these, though less frequently. He has worked through the voluminous pages of the *Revue celtique* and the *Zeitschrift für celtische Philologie*, through Windisch's basic collection of *Irische Texte*, through Thurneysen's invaluable *Irische Helden und Königsage*, through books published as recently as Tatlock's *Legendary History of Britain* (1950), and through inaccessible journals, such as the *County Louth Archaeological Journal*, which might normally escape the attention of folklorists outside Ireland.

Celticists will be delighted by this key to Irish narrative, and folklorists will be delighted by the vast number of Gross's additions to Stith Thompson's *Motif-Index of Folk Literature*. Every one of the more than 500 pages contains motif-numbers marked by asterisks denoting new items. Some pages contain as many as fifteen such additions; and at times the additions extend without interruption through three consecutive pages.

The only pity is that Professor Cross was not spared to write a companion guide to the sources and significance of Irish folklore. It is still necessary to caution folklorists against the fallacious assumption that all that is green is primordially Celtic. The Irish tradition, it is true, is remarkably conservative and has gathered much within it. Some features seem to preserve early Indo-European traditions. (See M. Dillon in *Proc. Brit. Acad.*, XXVIII.) But alien features have been borrowed from international sources, as in the *Tale of the King of Greece's Daughter* in the twelfth-century *Book of Leinster* (see Koehler in *Romania*, XI, 581-4; XV, 610-11) and the numerous tales adopted more recently into the modern folk-repertoire (see K. Jackson in *Folk-Lore*, XLVII, 263-93, and S.Ó. Súilleabháin in his *Handbook*

of *Irish Folklore*, pp. 557-88). Pre-Christian heroic traditions have been overlaid with Christian features, and religious narratives have borrowed pagan features. (See S. Czarnowski, *Le culte des héros*.) As a result there is a striking balance between Cross's copious entries under his headings *Druuids as prophets* (M301.3) and *Saints as prophets* (M301.5*).

It would have been useful also to have Professor Cross's guidance in the complicated chronology of his materials. He does not define what he means by the term "early" in the title of his book, but he seems to include everything from the most archaic records of pre-Christian culture, such as the description of the ritual known as *imbas forosnai* (D1799.3*), down to medieval narratives surviving only in late manuscripts of the eighteenth century and overlaid with comparatively modern features.

Finally, a minor desideratum is an index of Celtic names and terms. Quite justifiably, Professor Cross omits an index to his work, because cross-reference can so readily be made to Stith Thompson's excellent general index in his *Motif-Index*; but in the first twenty-two pages of Cross's *Index* alone there are references to more than forty words, such as *ball seirc*, Balor, Boann, Brigit, Bran, which will of course, not be found in Stith Thompson's index and yet are of considerable interest to the Celtist.

As for the exhaustiveness of the work, two considerations may be mentioned. In the first place, some folklore motives ignored by Professor Cross will inevitably seem worthy of note to other folklorists. In the second place, the compiler in his introductory bibliography might well have followed Stith Thompson's example by distinguishing with an asterisk those works which he had indexed thoroughly from those which he had consulted more casually.

The following addenda will serve to indicate the sort of omissions to be expected in the work. (I use Cross's motif numbers and his abbreviated titles and have added an asterisk only when I have had to devise a new motif number.)

A 485.1. *Modern Language Notes* [Not indexed by Cross] XLIII
471.

B 535. EIL 78 n. 6; MO 120; VSH I, 46-64, 65-67.

D 114.1.1. TLS XVII 89ff.

D 1403.1. *Tdin Bó Cualgne*, ed. Windisch, 1.3107 [and TBC].

D 1610.5. ITS XII 122.

D 1799.3. *Scottish Gaelic Studies* [Not indexed] IV 97-135.

D 1890. S. D. Seymour, *Irish Visions of the Other-World*, p. 66.
[Indexed elsewhere. Add title also under FO.]

E 783.5*. *Human heads pursue fugitive*. ITS XII 122.

E 783.6*. *Animal heads pursue fugitive*. ITS XII 124.

F 567. *Féil-Sgribhín Éoin mhic Neill* [Indexed elsewhere] pp. 544ff.; *Scottish Gaelic Studies* V 106-53.

F 901.1. *Éigse* [Not indexed] VI 83ff.; VII 112ff.

F 932.2*. *River pursues poet*. S XXXV 467ff.; E XIII 3, 13, 57.

F 932.3*. *Poet pacifies river*. S XXXV 467ff.; E XIII 3, 13, 57.

K 1302*. *False confessor attempts to seduce penitent*. RC VIII 150ff. [A number of other motifs, all apparently alien to the Irish repertoire, might be added from the *Tale of the King of Greece's Daughter* mentioned above.]

N 731.2. EIL 16.

P 623. St. Bernard, *Life of St. Malachy*, ed. H. J. Lawlor, 107.

S 141. E XI 97; PMLA LVI 33-68.

T 575.1. *Child speaks in mother's womb*. [Cf. AP dispatch, May 22, 1950 (in *Toronto Telegram*), reporting a baby which did actually cry before birth.] IT I 67.

Z 71. Parodied in various particulars in AMC.

Each specialist will, of course, be able to suggest addenda; but the fact remains that Cross's *Motif-Index* is an indispensable guide. Some of its key entries, such as *Satire* (M 400.1), provide material sufficient for several monographs, and even the most casual reader will discover in it an indication of the great riches contained in the literature which Professor Cross studied with such affectionate attention.

CHARLES W. DUNN

University College, University of Toronto

The Tale of Cupid and Psyche (Aarne-Thompson 425 & 428). By Jan-Öjvind Swahn. Lund, Sweden: C. W. K. Gleerup, [1955]. 493 pp. Swedish crowns 40.

ANY ADEQUATE REVIEW of this important book would fill many pages and would deal with very difficult and complex problems of both a general and a special nature. Swahn discusses not only the history and dissemination of such widely told tales as Cupid and Psyche and Beauty and the Beast but also criticizes keenly the theories about the transmission of tales. His amazing knowledge of the parallels ranges over the whole world and includes an acquaintance with manuscript archives from Athens to Reykjavik. A reader cannot help being overwhelmed by the wealth of information laid before him.

I shall limit my remarks to comment on the plan of organization that Swahn has adopted. It is one that has been traditional in studies of tales, especially in those modelled more or less consciously on Antti Aarne's monographs and Walter Anderson's classical *Kaiser und Abt*. In my opinion, the time has come to examine this traditional plan critically and to see whether it cannot be improved upon. Swahn begins almost immediately with a tabulation of the versions. With the necessary introductory statement of the incidents that are later cited by symbols; this fills pp. 24-197. This formidable array of texts presented in highly abbreviated form will frighten away all but the most devoted students. Could it not have been transferred to an appendix and have been replaced by a brief, readable, interpretative survey of the story and its subtypes? In an appendix the list of symbols (pp. 24-36), to which one must refer constantly, and the tabulation—both of which are now inconveniently buried in the text—would be more accessible for consultation. The tabulation ends with discussion of texts previously cited as parallels but rejected by Swahn. Surely this could have placed elsewhere in some subordinate position.

Swahn's discussion of the table deals first with generalities characteristic of all the subtypes and then proceeds (pp. 249-354) to detailed analyses of the subtypes that have been set forth on pp. 29-35. In reading these analyses one is constantly forced to refer back to the descriptions given several hundred pages earlier. Swahn then rejects Type 428, which he regards as having no real existence. The argument, although convincing enough, interrupts the course of the book and could have been put in an appendix. Then, he examines the

classical Latin and Greek texts, the pertinent medieval chivalric romances, a Buddhist jataka, and an early Mongolian text (pp. 371-392). Here is the material with which he could have captured the interest of most readers. He then criticizes very acutely and instructively the previous investigations (pp. 393-418), discusses the story as an Indo-European inheritance (pp. 419-431), and finally offers "Conclusions" (pp. 433-440). The second of these three sections contains much important general comment on theories about the transmission of tales and is not sufficiently subordinated to discussion of this particular tale. The bibliography (pp. 441-493) is most impressive, and there are seven maps of the distribution of the tale in a pocket at the back. This summary is in itself a criticism that shows how the book does not enlist the reader's interest and carry him along.

In spite of all the difficulties that a reader will have in making his way through Swahn's book, he will be richly rewarded for the effort. It will, I believe, be accepted as a classical study of a group of allied folktales. Swahn's insistence that we should henceforth investigate such groups, at least as far as tales of the type represented by Cupid and Psyche are concerned, and should not isolate a single tale for study is perhaps the most important theoretical result of his work. As he shows, the method that proved successful in dealing with *Kaiser und Abt* does not work equally well with tales that exist in the form of a complex of themes. I shall not try to point out the shrewd observations on theories and details to be found on almost every page. I can only counsel the reader to make an index of them as he reads the book. Students of the folktale will have to read and reread this book and will profit greatly from doing so.

ARCHER TAYLOR

University of California, Berkeley

More Greek Folktales. Chosen and translated by R. M. Dawkins. New York: Oxford University Press, 1955. ix, 178 pp. \$4.80.

Tribal Myths of Orissa. By Verrier Elwin. New York: Oxford University Press, 1954. lv, 700. pp. \$5.25.

THESE TWO BOOKS HAVE one aspect in common, but differ greatly in other regards. They are both continuations or supplements of previous

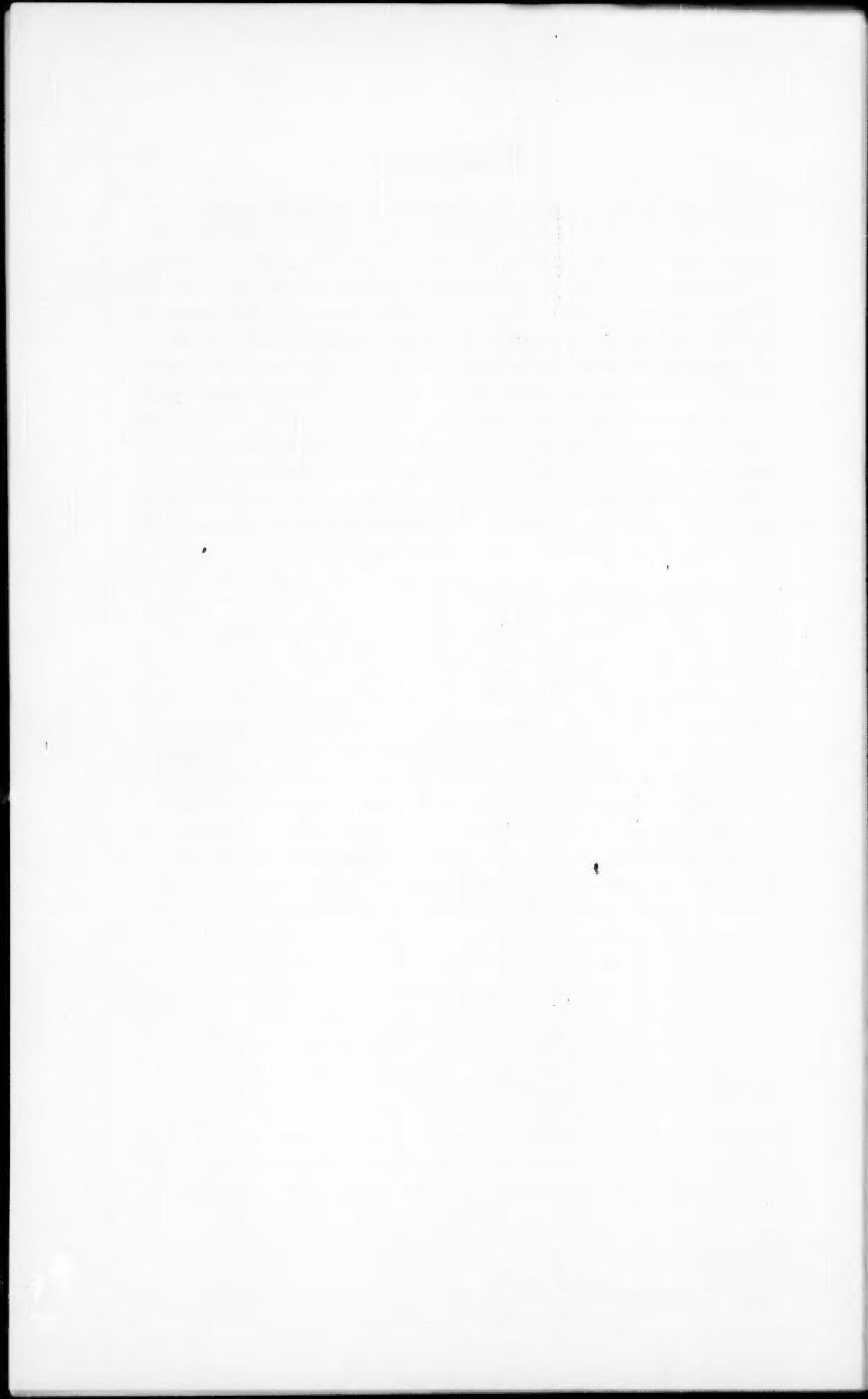
works by the same authors and are not fully useful without these previous works. *More Greek Folktales* supplements *Modern Greek Folktales* (Oxford, 1953). It contains a few additional or better texts of tales found in the earlier book, an animal tale representing a category that Dawkins found not very characteristic of Greek tradition and therefore excluded from the earlier book, and a considerable number of tales existing in one, two, or very few versions. There are in all twenty-six tales of various kinds. Perhaps the most interesting one is No. 4, "The Cyclops." This Dawkins believes to be a survival of ancient tradition. In his instructive headnote he cites such additional examples of survivals as he could turn up. The critical and interpretative comment on the other tales is brief but informative. For example, the headnote to No. 9 (p. 55) suggests that verses may occur in tales "as the emotion is heightened." This suggestion is worth following further in the study of the chantefable. No. 12 is a good version of a story which Dawkins had previously known in four fragmentary versions. I can recall no parallel to the strange incident of the sun rising in the west that occurs in this story. Nos. 8 and 14 are perhaps, as Dawkins suggests, familiar themes that have been turned inside out or reverse, and No. 17 may be a parody of the story of the beautiful younger sister and her jealous elders. The suggestion of such relationships indicates how sophisticated the narrators of these tales are. No. 21, "St. George and the Dragon," has a subject often treated in Greek ballads, but does not agree closely with any of them. Nos. 23 and 24 are novels or love stories quite different in character from the other tales in this volume, although they may have been more or less directly suggested by folktales. The book concludes with useful addenda to the notes in *Modern Greek Folktales*. I cannot lay this book aside without expressing sorrow over the news of Dawkins' recent death. His interest in the modern Greek folktale began more than forty years ago with a journey to remote Greek villages in Turkey from which he returned with a valuable store of tales. He preserved at almost the last moment materials that have subsequently become impossible or almost impossible to recover. His publications in the field of modern Greek tales are indispensable to all students of tales and will keep his memory green.

Elwin's *Tribal Myths of Orissa* resembles in its contents and plan his previous work, *Myths of Middle India* (1949). It suffers somewhat in comparison because he offers no long headnotes discussing the

materials but contents himself with references to the earlier book. There are, to be sure, a few brief notes (pp. 678-697) that deal with themes not discussed before. The tales from Orissa number nearly a thousand. They are made available for reference and study by the classification and by an exhaustive index according to the system of Stith Thompson's *Motif-Index*. The numerous new entries for themes will no doubt be incorporated in the forthcoming edition of the Motif-Index. These Orissa tales explain the origins of things, plants, animal, men, and the behavior and customs of men. In other words, they amount to a virtual encyclopedia of the ideas that determine the lives and thinking of these tribes. Moralizing fables or folktales like those told by Dawkins are completely lacking. An anthropologist or a student of primitive myth and life will find this book to be a rich storehouse of materials.

ARCHER TAYLOR

University of California, Berkeley





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